

SEVEN SERMONS

ON, the
WONDERFVLL
Combate (for Gods Glorie,
and Mans Saluation) be-
tweene Christ and
Sathan.

DELIVERED
By the Reuerend Father in GOD, Doct.
ANDREWS, Bishop of
Winchester, lately
deceased.

*James 1. 12. Blessed is the man that endureth Temptation:
for when hee is tryed, he shall receiue the Crowne of life,
whish the Lord hath promised them that loue him.*

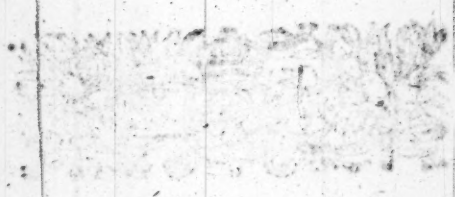


London printed for *I. Iaggard*, and *Michael*
Sparke, 1627.

SEVENTH
 SECOND
 ON THE
 VOLUME
 COMPARE (for Gold Coins)
 and Money
 and the
 same

AND THE
 Bishop of
 the

James I. 171. The first part of the work is devoted to the
 for which the author has collected a great number of
 examples of the same.



London printed for W. and A. Baskett
 1717.



SEVEN
SERMONS

V P O N

The Temptation of CHRIST
in the Wildernesse.

I. SERMON.

Mathew Chap. 4. verse 1.

¶ *Then was Iesus led aside of the Spirit into the
wildernesse, to be tempted of the deuill.*



VR Sauour Christ by his
Natiuity, tooke vpon him the Galat. 4.
shape of man; by his Circum-
cision, he tooke vpon him, and Philip. 2.
submitted himselfe to the de-
gree of a seruant. By the first,
he made himselfe in cale and
able to performe the worke of
our redemption: By the second, he entred bound
for the performing of it. All was to this end, that he
B might

1 Iohn. 3. 3.

might restore the worke of God to his originall perfection. In the bringing of which to passe, it was decreed by God in the beginning (as a thing necessarie) that the head of the Serpent (by whose meanes it was violated and defaced) should be brused. And *For this cause* (saith Iohn) *appeared the Son of God, that he might loose the workes of the Devil: wherof this was the first.* For in *Gen. 3.* we read, that his first worke after his fall, was enuiously to tempt our first parents, and thereby to ouerthrow all man-kinde. And here, straight after our Sauour was baptized, hee with like enuy setteth on him. Christ therefore first beginneth with the ouercomming of that : and for that purpose hee is here led forth to be tempted, that so being tempted he might ouercome.

1 Pet. 5. 8.

Our Sauour makes this question, *Math. 11. 7.* *vp- on their going out to see Iohn Baptist; what went yee out to see?* As if hee should haue said, They would haue neuer gone out into the wildernesse, except it had beene to see some great and worthy matter: and behold a greater and a worthier matter heere. If there be any thing in the wildernesse worthy the going out to behold, this is a matter much worthy of it. Or if there be any matter worthy the hearing, it is worthy our attention to heare; not *Michael* the Archangell disputing about the body of *Moses* with the deuill, *Iude 9.* but our owne matter, argued by two such cunning aduersaries; to see the combat betwixt our grand enemy, who goeth about like a roaring Lyon seeking to deuour vs, and our Arch-duke: for so he is called, *Heb. 12. 2.* to see our King of old, *Psalms. 74. 12.* the pawne of our inheritance, and our Prince of new, or Prince by vsurpation, the Prince of

of this world, *John* 4.30. enter the lists together; to *John* 3.14.
 see the wisdom of the new Serpent, match the
 craftinesse and subtilty of the old serpent, *Reue.* 12.9.
 to see the Lyon of the Tribe of *Judah*, combating
 with the roaring Lyon, *1 Pet.* 5.8. If any thing bee *Apo.* 5.5.
 worthy the fight, it is this.

Though there should come no profit to vs by the
 victory, yet were it worth the fight, in this respect,
 only to behold how these Champions behaue them-
 selues; that so we may bee warned before hand, by
 seeing the strength of our Aduersary: and that also
 seeing the manner of his fight, and of our Sauours
 defence, wee may be instructed how to arme our
 selues, and how to ward accordingly. For let vs bee
 sure, that since the Deuill spared not to tempt our Sa-
 uour, he will be much more bold with vs: If he haue
 done this to the greene tree, what will become of
 the drie? *Luke* 23.31. If he haue sought our over-
 throw in Christ, how much more will he doe it in
 our selues? If our dayes here be but as the dayes of
 an hireling, *Iob* 7.1. and our whole life bee but as a
 continuall warfare, *2 Tim.* 2.4. then is it behoouefull
 for vs, to haue some intelligence of our enemy's for-
 ces and drifts. It is said, his darts are *ferie*, *Eph.* 6.16.
 Here we may see the manner of his casting them,
 that so Sathan should not circumuen vs, *2 Cor.* 2.11.
 Let vs marke how our Sauour waileth and defend-
 eth himselfe, that so wee may be armed with the
 same minde, *1 Pet.* 4.1. Let vs therefore goe out into
 the wildernesse to see it.

[*Then Iesus.*] This is the description of the entrie
 into the temptation, and it containeth (as a weighty
 history) many circumstances importing great mat-
 ters,

4

ters, which may be reduced to 7. branches or heads. First, the two Champions, 1. Christ, and 2. Sathan: 3. the leader of Iesus into the lists, who is said to bee the holy Ghost: 4. the end, which was the conflict it selfe, that is, to be tempted: 5. the day of the battell, expressed vnder the word *Then*: 6. the lists themselves, that is, the wilderness: 7. Christ his preparation to it, that is, his fasting.

I.

First, for the partie defendant, Christ; who (as God) giueth food to euery living creature, *Psal.* 136. 25. and (as God and man) with five loaves and two fishes fed 5000. besides women and children; *Math.* 14. 11. He that is said to be the very meat it selfe, whereby we liue eternally, *John* 6. is here said to bee hungry. He, before whom thousand thousands are said to minister, and ten thousand thousands are said to stand before him, *Dan.* 7. 10. hath here for his companions the wilde beasts: for so saith *Marke Chap.* 1. 13. He to whom the Angels minister, verse 11. is here assailed with devils, which offer vnto him matter of great indignity: and the indignity which hee suffered: leads vs to the consideration of the greivousnesse of our sinnes, and of the greatnesse of his loue, both which are measured by the greatnesse of those things he suffered for vs; as that hee was cast out from among the company of Angels (for so *Marke chap.* 1. verse 12. hath it) into the Desert, to be a companion of beasts, and so led forth to be tempted; where hee suffered in his body hunger, in his soule temptation: what is it else, but a proclayming of his great loue towards vs? As if he should (exulting) say, What is it that

that shall separate me from the loue of men? Shall temptation? shall solitarinesse? shall hunger? shall wearisome labour and trauell? shall watching? shall anguish of minde, and bloody sweat? shall mockes? shall whippes? shall nayles? shall speares? shall principalities? That wee also might vse the same challenge which *Paul* doth in the 8. Chapter of his Epistle to the *Romanes* the 35. verse, *What shall separate us from the loue of Christ? shall tribulation? shall anguish? or persecution?* These two profitable points grow out of the consideration of the person of the defendant.

II.

Secondly, the party assaylant is the Deuill, who is so called, by reason of his foule mouth in defaming: for so doth the word *Diabolus* import, whereby we haue occasion to detest the sinne of infamy: and it sheweth what name they deserue, and how to bee esteemed of, in whom that quality is found. *S. Paul*, *2 Tim.* 3. 3. foretold, that in the latter daies there should be men deuils, foule-mouthed men, euill speakers: and *1 Tim.* 3. 11 he speaketh of women deuils, because of their calumnious speeches. In the tongue wherein Christ spake these words, namely, the Syriacke, the fittest word that he could finde to signifie the deuils name, is a word that signifieth *Diuulgator*: so that a publisher of infamous reports, is good Syriacke for the deuill; as when a man lightly conceiues a reproach, either forging it himselfe by misconstruction, or credulously receiuing it vpon the report of others, and then is not sorry for his brothers ill, *Matth.* 5. 22. but rather insulteth; not considering,

that he himselfe may fall into the like temptations, *Gal. 6. 1.* and so becomes puffed vp, *1 Cor. 5. 2.* and at last, fals a blazing his brothers imperfections, *3. John 10.* These come right to the devils qualitie, they take vpon them the abetting of the devils quarrell.

It is the Devils occupation to defame vs first with God, as he did *Iob*, as if he had beene an hypocrite, and had serued God onely for gaine, *Iob 1. 9.* and so stands he continually accusing vs, *Apoc. 12. 10.* and he also defameth God with vs, as if hee were a God that did enuy our good, *Gen. 3. 1.* and so he here defameth God to Christ, as if he were carelesse in providing for him, in suffering him to be hungry. And from these two defamations proceeds all euill whatsoever, as well that which the Diuines call *Malum poena*, as *Iob 1. 12.* accusing *Iob*, that he would curse God if he handled him roughly, and so got power ouer his goods: as that which they call *Malum culpa*. For his defaming God with vs, was the cause of all sinne: and euery where still we see he laboureth to perswade vs, that God is an vnkinde God; that so we may burst forth into those termes, *This good did I get at Gods hand, 2 King. 6. 33.* to wit, *hunger*. To this doth he tempt Christ, *verse 3.* And as to desperation, so sometimes to the contrary, presumption; as *verse 6. Cast thy selfe downe, &c.* by bringing vs to haue a base conceit of God, defaming him as if he were a God of clouts, not to be reckoned of, as if he were a man to wait vpon vs, and to take vs vp as oft as we list to throw our selues downe, that we may say in our hearts, as they that were frozen in their dregs did, *Sophon. 1. 2. He neither doth good nor hurt, it is all one to serue him, and not to serue him.* He tels

vs (as *verse 9.*) that he will giue vs all this, if we will fall downe and worship him, as though he were very liberall in rewards, and as though God were vnkinde or vngratefull, not once regarding vs for all our seruice, but suffer vs euen to sterue. Which brought men to that passe, as to say, *Mal. 3. 14.* that *It is but in vaine to serue God, what gaine is in his seruice :* If he cannot preuaile this way against vs, then he will try another way : for, when (seeing that this temptation succeeded not) the deuill left Christ, he departed not for altogether, but went to come againe (as appeareth in *Luke 4. 13.* *he departed for a time.*) Christ was too cunning for him in disputing ; he meant therefore to take another course : for as *Iames* noteth, *Chap. 1. verse 14.* there be two sorts of temptations, one by inticement, as a Serpent ; another by violence, as a Lyon : if he cannot preuaile as a Serpent, he will play the Lyon. He had also another houre at Christ in the Garden, the houre of darknesse, *Luke 22. 53.* there he brused his heele.

III.

Thirdly, we are to consider the leader, *He was led by the Spirit.* In which we are to note five things : not making any question, but that it was the good Spirit, for so it appeareth in *Luke 4. 1.*

First, that the state of a man regenerate by Baptisme, is not a standing still, *Math. 20. 6.* *He found others standing idle in the market place, and he said to them, why stand ye idle all day ?* We must not onely haue a mortifying and reuiuing, but a quickning and stirring spirit. *1 Cor. 15. 45.* which will moue vs, and cause vs to proceed : we must not lie still like lumps
of

of flesh, laying all vpon Christs shoulders, *Phil. 3, 18.* We must walke forwards, for the kingdom of God consists not in words, but in power, *1 Cor. 4, 19.*

Secondly, as there must be a stirring, so this stirring must not bee such, as when a man is left to his owne voluntarie or naturall motion: we must go according as we are lead. For hauing giuen our selues to God, we are no longer to be at our owne disposition or direction: whereas before our calling, wee were Gentiles, and were carried into errors, *1 Cor. 12, 2.* wee wandred vp and downe as masterlesse or carelesse, or else gaue heed to the doctrine of diuels, *1 Tim. 1, 4.* or else led with diuers lustes, *2 Tim. 3, 6.* But now being becom the children of God, we must be led by the Spirit of God: *For so many as bee the sonnes of God, are led thereby, Rom. 8, 14.* We must not be ledde by the Spirit whence the Reuelation came, *Math. 16, 22.* from whence reuelations of flesh and blood do arise; but by the Spirit from whence the voice came, *This is my beloued sonne, in whom I am wel pleased.* It came not by the spirit that ministreth wise counsel, but by that which came downe vpon them.

Thirdly, the manner of leading, is described to be such a kinde of leading, as when a Ship is losed from the shore, as *Luke 8, 22.* it is called launching forth: so in the 18. of the *Acts*, the 31. verse, *Paul* is saide to haue failed forth. The holy Ghost driuing vs, is compared to a gale of winde, *Iohn 3, 8.* which teacheth vs, that as when the winde bloweth, we must be ready to hoist vp saile: so must we make vs ready to be led by the Spirit. Our Hope is compared to an Anchor, *Heb. 6, 19.* which must be haled vp to vs; and our Faith to the Saile, we are to beare as great a saile

faile as we can. We must also looke to the closenesse of the vessell, which is our Conscience : for, if wee haue not a good conscience, we may make shipwrack of faith, religion, and all, *1 Tim. 1, 19*. And thus are we to proceed in our iourney towards our countrey (the spirituall *Ierusalem*) as it were sea-faring men. *Acts 20, 22*. *Now behold, I go bound in spirit to Ierusalem*; to which iourney the loue of Christ must constrain vs, *2 Cor. 5, 14*.

Fourthly, that he was leddeto be tempted. His temptation therefore came not by chance; nor as *Iob* speaketh, chap. 5. v. 6. out of the dust, or out of the earth, nor from the deuill, nor onely ouer *Iobs* person; but not so much as ouer his goods, *Iob 1, 12, 14*. He had no power of himselfe, no not so much as ouer the Hogs of the *Gergasbites*, who were prophane men, *Mat. 8, 31*. Hence gather we this comfort, that the holy Ghost is not a stander by (as a stranger) when we are tempted, *Tanquam otiosus spectator*; but he leades vs by the hand, and stands by as a faithfull Assistant, *Esay 4, 13*. He makes an issue out of all our temptations, and will not suffer vs to bee tempted beyond our strength, *2 Cor. 10, 13*. And, he turneth the worke of sione, and of the diuel too, vnto our good, *Rom. 8, 28*. so that all these shall make vs more warie after to resist them : and hell (by fearing it) shalbe an occasion vnto vs, to auoid that might bring vs to it; and so they shall all be fellow-helpers to our saluation. So that temptations, whether they bee (as the Father call them) rods to chasten vs for sinne committed, or to try and sift vs, *Mat. 3, 12*. and so to take away the chaffe, the fanne being in the holy Ghosts

C

hand :

hand: or whither they bee sent to buffet vs against the pricke of the flesh, *2 Cor. 12, 17*. Or whither they be as matters seruing for our experience, not onely for our selues, that we may know our own strength, *Rom. 5, 3*. and to worke patience in vs: but to the diuell also, that so his mouth may be stopped, as in *Iob 2, 3*. *Hast thou marked my seruant Iob, how upright he is, and that in all the world there is not such an one?* Howsoever they be, the deuill hath not the rod or chaine in his hands, but the holy Ghost to order them, as they may best serue for his glory and our good: and as for the deuill, he bindeth him fast, *Reuel. 20, 2*.

Fifthly, by the Greeke word here vsed, is set forth the difference between the temptations of the Saints, and Reprobates. In the Lords Prayer one petition is, *Lead vs not into temptation*: but there, the word importeth another manner of leading, than is heere meant. We do not there pray against this manner of leading here, which is so to leade vs, as to be with vs, and to bring vs backe againe, *Heb. 13, 20*. but we pray there, that hee would not cast or driue vs into temptations; and when we are there, leaue vs, by withdrawing his grace and holy Spirit, as hee doth from the reprobate and forsaken.

IIII.

The fourth point is the end, that is, the Conflict, as it concerneth Christ; insomuch, that he was led to be tempted. In which temptation, *Augustine* saith, *Habemus & quod credentes veneremur, et quod videntes imitamur*: There be two things for faith to adore, and two things for imitation to practise.

First

First for faith, that the temptations of Christ, haue sanctified temptations vnto vs: that whereas before they were curses, like vnto hanging on a tree; now, since Christ hath beene both tempted and hanged on a tree, they bee no longer signes and pledges of Gods wrath, but fauours. A man may be the childe of God notwithstanding, and therefore hee is not to receiue any discouragement by any of them.

Secondly, besides the sanctifying, it is an abatement, so that now when we are tempted, they haue not the force they had before: for now the Serpents head is brused, so that hee is now nothing so strong (as he was) to cast his darts. Also the head of his darts are blunted, 1 Cor. 15. 55. *Death, where is thy sting? Hell, where is thy victory?* For as his death and resurrection had a mortifying force against the *old man*, and a quickning force toward the *new man*: so hath his temptation a dulling force to the Deuill, and a strengthening force to vs.

For our life and imitation, there are also two. First, *Compassion*: for Christ knowing in what sort we were tempted, as hauing felt by experience, both how strong the assaylant was, *Psal. 118. 13.* who thrust sore at him that he might fall; and how feeble our nature is to make resistance, being nothing but dust, *Psal. 103. 14.* he is moued thereby to lay away seuerity, and to put on the bowels of compassion. So that, *Now we haue not a high Priest which cannot be tempted with our infirmities, but was tempted in like sort. Heb. 4. 15.* So we, (which were before stonie Iudges, and too rough for Physitians) ought in like sort (hauing beene tempted our selues) to

looke vpon others defects with a more passionate regard.

The second thing we are to imitate, Christ is our *fellow-helper* in all our necessities and temptations; who, as he sheweth vs his sleights and darts, *Ephe. 4.14.* so he teacheth vs how to auoyd them. This is no small comfort to vs, when we consider, that *he is with vs*, and will be, *till the end of the world, Math. 28.20.* who hath *ouercome the world, Iohn 16.33.* and *the deuill*: if any temptation happen, that hee will beare vs out, we may be of good cheere. This was it that did so animate *Iob*, *Doe thou but take my part, and who shall touch me? Iob 17.3.* When as both Christ and wee draw together in one yoke, *Math. 23.29.* what can hurt vs? Yet if wee be affraid for that we see the enemy comming; let vs call for the helpe of our assistant, & as it is said in *Psal. 68.1.* we shall see *God will arise, and his enemies shall be scattered: they shall vanish like smoke, and melt like waxe.* When they are ready to attache vs, let vs say, *Saue me O God, for the waters are entred euen into my soule, Psal. 69.1.* When we are feeble, then let vs say with *Ezekiel*, *O Lord it hath oppress'd me, comfort me, Ezek. 38.14.* Or though they haue wounded vs, let vs say with *Dauid*, *Bring out thy speare, and stop the way against them that persecute me. Psal. 35.3.* Say yet to my soule, *I am thy saluation.* So that we haue not onely an example, but a comfort too.

V.

The fift point, is the day and time when this was done, in which wee are to note, two things. The word

word [*Then*] relateth as well to the End of the Chapter next going before, as to the present instant.

First then, when as Christ was but newly come out of the water of Baptisme, and immediately after the heavens had opened vnto him, and the holy Ghost descended vpon him in the likenesse of a Dove, and while he was yet full of the holy Ghost; did the Deuill set vpon him. When as the voyce from heauen had pronounced, *This is my beloued Sonne, in whom I am well pleased*; the deuill straight addeth, *In whom I am ill pleased*: and so addresseth himselfe against him. And it is Gods property to looke for much at his hands, to whom he hath giuen much. When he giues a man a large measure of grace, hee giues the deuill withall a large patent. Our Sauour had great guifts, and the deuill is like a theefe, that will venter most for the greatest bootie.

Secondly, in regard of the present, we are to note, that in thirty yeeres, the deuill did nothing to our Sauiour: but now when he goes about to gird himselfe with our saluation, according to *Psal. 45. 3.* then doth the deuill gird on his sword also; that is as much to say, as the better the worke is, the more resistance it shall haue. Ten repulses did the *Israelites* suffer, before they could get possession of the promised Land of *Canaan*: and as many did *Dauid* endure, before he was inuested in the promised Kingdome. Many lets came before the Temple was re-edified, as is to be scene in *Esdra*s and *Nehemias*. Yea, (saith the deuill:) Hath God *annoynted him with the oyle of gladnesse aboue his fellowes*? I will see if I can annoynt him with the oyle of sadnesse aboue his fellowes.

Hath he beene *baptized of water and the holy Ghost?* I will provide another Baptisme for him, namely, of fire. Hath God *sent downe the holy Ghost upon him in likenesse of a Dove?* I will cause tribulation, and a crowne of thornes to light vpon his head. Hath a voyce come downe from Heauen, saying, *This is my beloued Sonne?* I will provide a voyce for him, that shall ascend from the foote, that shall say, *If thou be the Sonne of God, come downe from the Crosse.*

VI.

The sixt is the place, the Lyfles, to wit, the Wildernesse, that so he might be alone, and that there might be no fellow-worker with him in the matter of our saluation, that he alone might haue the treading of the wine-presse, *Esay 63, 3.* So, in the Transfiguration in the Mount, he was found alone, *Luke 9, 36.* So in the garden in his great agonie, he was in effect alone; for his Disciples slept all the while, *Math. 26, 40.* that vnto him might be ascribed all the praise.

Secondly, we will note here, that there is no place priuiledged from temptations. As there be some that thinke there be certaine places to bee exempt from Gods presence, (as was noted in the dreame of *Iacob:*) so the Monkes and Hermites thought, that by auoyding company, they should be free from temptations; which is not so. For, although Christ were alone in the wildernesse, and fasting too, yet was he tempted we see. And yet it is true, that he that will liue well, must shunne the company of the wicked, *Gen. 19, 7.*

When

When the Angels had brought *Lot* and his family out of the doores, they charged them not to tarry, nor to stand still, nor once to looke backe. So after the Cocke had crowed, and put *Peter* in minde of his fall; he *went out of the doores and wept bitterly, Math. 26, 75.* his solitarinesse was a cause to make his repentance the more earnest, and helped to increase his teares: and company is commonly a hindrance to the receiuing of any good grace, and to the exercising and confirming vs in any good purpose. But as true it is, that temptations are, and may as well bee in the deserts, as in publike places: not onely in the valleyes, but in the mountaines, *verse 8* and not onely in the countrey, but euen in the holy Citie, *verse 9.* yea, and sometimes full, and sometimes fasting, yea, in Paradise and in Hcauen it selfe; for thither doth the deuill come and accuse vs before God: we are therefore alwayes to stand vpon our guard. For in *Luke 11, 24.* he is said, to walke through drie places, least happily some might bee escaped from him thither: and though we could goe whether hee could not come, we should not be free: for we carry euer a *Tempter* about with vs. And when we pray to be deliuered from temptation, it is not onely from the deuill, but from our selues: we carry fire within vs. *Nazianzen* and *Basil* were of that minde once, that by change of the place a man might goe from temptation: but afterward they recanted it, affirming; That it was impossible to auoyd temptation, yea, though he went out of the world, except he left his heart behinde him also.

The end of the first Sermon.

1870
The first of the year
was a very dry one
and the crops were
very poor. The
winter was also very
dry and the crops
were very poor.

The second of the year
was a very wet one
and the crops were
very good. The
winter was also very
wet and the crops
were very good.

The third of the year
was a very dry one
and the crops were
very poor. The
winter was also very
dry and the crops
were very poor.

The fourth of the year
was a very wet one
and the crops were
very good. The
winter was also very
wet and the crops
were very good.



THE SECOND SERMON.

Math. Chap. 4. verse 2.

*And when hee had fasted forty dayes, and fortie
nights, he was afterward hungry.*



OW come we to the seuenth
and last circumstance. It may
seeme strange, that being a-
bout to present himselfe to
the world, as *Prince, Priest,*
and *Prophet*, that hee would
make his progresse into the
Wildernesse, and begin with
a Fast : for this was cleane contrary to the course and
fashion of the world, which vseth when any great
matter is in hand, to make a *Prasace* or *Preludium*
with some great solemnity. As when *Salomon* came
first to his Crowne, he went to the chiefe Citie, and
gathered a solemne Conuent. So Christ, should ra-
ther first haue gone to *Ierusalem* the holy City, and
there

there should haue bene some solemne banquet. But Christ from his Baptisme began his calling, and fasted fortie dayes and forty nights. This his Fast (by late Writers) is called the entrance into his calling: by the ancient Writers, it is called the entrance into his conflict.

The manner of the Church hath alwayes beene, that at the first institution or vndertaking of any great and weighty matter, there hath beene extraordinary Fasting. So *Moses*, *Deut.* 9,9. when hee entered into his calling at the receiuing of the Law, fasted forty dayes. So *Elias*, *1 Kings* 19,8. at the restoring of the same Law, did the like. And so when they went about the re-edifying of the Temple, as appeareth *Esdra* 8,49. So in the new Testament, at the separation of *Paul* and *Barnabas*, *Acts* 13,3. And (as *Ierome* reporteth,) Saint *Iohn* would not vndertake to write the diuine worke of his Gospell, vntill the whole Church (by Fasting) had recommended the same vnto God.

So likewise, at the entrance into a Conflict, for the obtaining of some Victory, as *Iehoshaphat* did when he ouercame the *Amorites*, *2 Chron.* 20,3. So did *Hester* when shee went about the deliuerance of the Iewes, as in *Ester* 4, ver. 16. And *Eusebius* reporteth, that when *Peter* was to enter disputation with *Simon Magus*, there was Fasting throughout the whole Church generally. Whether at the entrance into a Calling, or to resist the diuell, Saint *Peters* rule mentioned in his first chapter and fifth verse, ought to take place, we must vse *Prayer and Fasting*. And as at all times we are to vse watchfulnesse & carefulnesse :
so

so then especially, when we looke that the diuell will be most busie; and the rather, for that in some cases there is no dealing without Fasting, as *Marke 9, 29.* there is a kinde of diuell that will not bee cast out, without *Prayer and Fasting.*

As for the number of daies wherein he fasted, iust forty; Curiosity may finde it selfe worke enough: but it is dangerous to make Conclusions, when no certainty appeareth. Some say, there is a correspondencie betweene these forty dayes, and the fortie dayes wherein the world was destroyed by the Deluge. But it is better to say, As *Moses* fasted fortie dayes at the institution of the Law, and *Elias* fortie at the restauration; so Christ heere. And because he came but in the shape of a seruant, he would not rake vpon him aboute his fellow seruants. Contrary to our times, wherein a man is accounted no bodie, except he can haue a quirke aboute his fellowes. But it is more materiall, to see how it concerneth vs. It is a thing rather to be adored by admiration, than to be followed by apish imitation.

This Fast heere, was not the fast of a day, as that of *Peter* and of *Cornelius*, *Acts 10, 9, 30.* but such as *Luke 4, 2.* describeth, *He did eate nothing all that time.* Saint *Iohn the Baptist* though his life were very strict did eate Locusts and wilde Hony, *Math. 3, 4.* Ours is not properly a Fast, but a prouocation of meats; and therfore there can be no proportion between them. But as it is, what is to be thought of it? *Socrates* and *Irenaus* record, that at the first, the Church did vse to celebrate but one day in remembrance of Christs Fast; till after, the *Montanists* (a certaine sect of heretikes,

etikes, who thereupon are called *Eueratite*) raised it to foureteene dayes; the zeale of the Cleargy after increased it to forty, after to fifty: the Monkes brought it to sixty; the Friars to seuenty; and if the Pope had not there staid it, they would haue brought it to eighty, and so haue doubled Christs fasting. When the Primitiue Church saw the Heretickes (by this outward shew) goe about to disgrace the Christians, by this counterfeit shew of holinesse; they vsed it also: but (saith *Augustine* and *Chrysostome*) they held it onely a positiue law, which was in the Church to vse or take away, and not as any exercise of godlinesse.

Onely a doubt resteth now, because of the hardnesse of mens hearts, whether it were better left or kept. Some would haue abstinence vsed, and one day kept for the Sabbath, but left to euery mans liberty what time and day, and tied to no certainty: but that were (vpon the matter) to haue none kept at all. Notwithstanding, the reformed Church (as that of *France*) haue vsed their liberty in remouing of it, for that they saw an inclination in their people to superstition, who would thinke themselues holier for such fasting; like the Pharisies, *Luke* 18, 12. The Church wherein we liue, vseth her liberty in retayning it, and that vpon good reasons: for sith God hath created the fishes of the sea for man, and giuen him an interest in them also, *Gen.* 9, 2. as well as in the beaasts. Sith the death of fish was a plague wherewith God plagued *Pharaoh*, and so contrariwise the encrease of fish is a blessing: God will haue fish to be vsed, so that he may haue praises as well for the sea, as for the land. *Psal.* 104, 25. If

If wee looke into the ciuill reason, wee shall see great cause to obserue it. See *Numb.* 11, 22. the abundance of flesh that was consumed in one moneth. The maintenance of store then is of great importance, and therefore order must be taken accordingly. *Ierusalem* had fish dayes, that *Tyrus* and such like, liuing vpon Nauigation, might haue utterance for their commodities, *Nehem.* 13, 16. (for *Tyrus* was the maritime Citie, till after *Alexander* annexed to it another Citie, and made it drie.)

The Tribe of *Zabulon* liued by Nauigation, *Gen.* 49, 13. which is a thing necessary both for wealth, *2 Chron.* 9, 20. and made *Salomon* richer than any other King, and also for munition, as *Esay* 23, 4. that Tribe therefore had neede of maintenance. And therefore our Church and Common-wealth haue taken order accordingly; and the rather, for that our times require it: (for the times that forbade marriage and the abstinence of meates, *1 Tim.* 4, 3. are past) we rather liue in the age of selfe-loue, intemperancy, and filthy pleasure, *1 Tim.* 3, 4. There is more feare of a pottinger full of gluttony, than a spoonefull of superstition. This is no Fast, but a change of meat.

Verse 3. *Then came to him the tempter, &c.*

BEfore wee come to the particular temptations, we haue foure generall points to be considered. First, the changing of the deuils name, from *deuill* to *Tempter*: secondly, that it is said, *He came vnto*

thirdly, that hee came when he was fasting:
fourthly, the diuersitie and order of the temptations.

I.

First, in *James* 1, 13. it is said, that God tempteth no man; and yet in *Deut.* 13, 3. it appeareth, that God doth tempt some; we must then make difference betweene temptations; betweene Gods temptations, and the devils. The deuill indeed tempteth vs, but God (as our English translation hath it) trieth vs. The latter is to commend vs, *Rom.* 3, 5. or rather that our tribulation may bring forth patience, and patience hope, *Rom.* 4, 3. It makes vs know that to be in our selues, which before we knew not, as we see in *Iob.* So the Lord proued the *Israelites*, to see if they loued him or no, *Deut.* 13, 3. The devils temptation is to know our corruption: for knowing the innocencie of *Adam*, he went about to corrupt him. It is like the *Israelites* prouing of *Manna*, to try conclusions. Gods is like the triall of gold, *1 Pet.* 1, 7. which the oftner it is tried, the purer it waxeth: the devils, like that of *Manna*, which stinketh and corrupteth by triall. Gods is like the triall of the fanne, *Math.* 3, 12. the devils like that of the sciue, *Luke* 22, 31. which lets go the flower, and keeps the bran.

II.

Secondly, the deuill hath two shapes; in the one, he tempteth and allureth, (and in that he came now to our Saviour :) in the other, he assaileth vs. that is, by assault and violence, *Ephes.* 6, 11. The first is the temptation of hypocrites, *Math.* 22, 18. *Shall we pay*

tribute to Caesar: The second, of *Judas*, who in the garden assaulted our Saviour, *Iohn 6, 70*. So Sathan sets on Christ by violence. He came vnto Christ by casting sparkes of fire into him; for he was deuoid of any wicked and vaine thoughts comming forth of him.

Two wayes may a man bee tempted: either by doubts arising in our hearts out of vs, *Luke 22, 38*. or by a soper entring into vs, *Iohn 13, 27*. Christ could not be tempted the first way: for he was deuoid of any wicked and vaine thought, comming forth of him. To vs the deuill needs bring but a paire of bellows, for he shall finde fire within vs: but to Christ he was faine to bring fire too.

III.

Thirdly, hee then came to him when he was fasting, which discovereth the devils desperate boldnesse, as also his craftinesse, in that hee waited his time, to stay till hee was hungry. Notwithstanding, Christ was newly come from his Baptisme, and was full of the holy Ghost, and even now in his exercise of mortification, yet had the deuill courage to set vpon him. There is no place so holy, nor exercise so good, as can repress his courage, or giue a stay to the boldnesse of his attempts: as we see, *Marke 4, 14*. The word is no sooner sown, but Sathan comes immediately, and takes it out of their hearts: which must needs be done in the Church. For the word is out before they be out of the Church: so that hee is not affraid of hearing the word, but can abide it well enough, yea, better than many. And though they
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carry the word out of the Church, he will waite on them home, and choake the word with cares and riches, and voluptuous living, like the seede that fell among thornes, *Luke 8, 14.*

And no more doth he care for the exercise of prayer: for euen then immediately after the repetition of forgiveness, when we haue made euen with all the world, when God hath forgiven vs, and wee others; then doth the deuill giue vs occasion to say, *Lead vs not into temptation, as standing by there ready to tempt vs.*

And as little cares he for the Sacraments: for presently after they had receiued the Sacrament, and sang the hymne, - Christ tels them, they *shall all be offended in him that night, Math. 26, 1.* Thus we see his courage serues him at all times, nothing is able to quail it.

As this ought not to discourage the children of God, hauing so faithfull an assistant to take their part: so it giueth them this caueat, that they bee at no time secure, but alwayes to keepe a sure guard. Saint Bernard in the middest of a Sermon was solicited to vaine-glory, because he thought he pleased his auditors, and thereupon brake off his speech, and turned it to the deuill, saying; *Non propter te hoc opus captum est; nec propter te, nec in te finitur.*

And as he is couragious, so is he subtile: for notwithstanding his eager desire, he staid the fittest time, wherein consisteth a chiefe point of wisdom. So when he tempted *Eue*, he staid till her husband was away, and till he could shew her the fruit which was so pleasing to the eye. So when *Dauid* lay with *Beth*
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Sheba Priahs wife, he tempted him in the evening, and after his sleepe, *1 Sam. 11, 12.* a very fit time for the purpose. So when they were asleepe, the enemy sowed tares, *Math. 13.*

And as he is warie in choosung his time, so is he as cunning in chusing the meanes, obseruing the dispositions of men. For wanton and voluptuous men, he hath the daughters of *Moab*, a bayte fit for their humors, whereby to tempt them to idolatrie, *Numb. 15, 1.* For men secure and carelesse, he hath a net that sufficeth to throw over them, (*2 Tim. 2, 26.*) and snare them in. For others, that haue more care to seeke and inquire into things, he hath quills to blow them vp, as *knowledge which puffes vp, 1 Cor. 8, 1.* Yea, euen the best things can hee make serue for his purpose, and to be occasions of temptations; so that he may finde better entertainment, for the good exercises sake that come with him. He will come sometimes shrowded in the necessitie of nature, as here; for when a man is hungry, nature requireth somewhat to assuage it.

Prayer, no man doubteth to be a godly exercise: yet thereby he tempted them that loued to pray in the Synagogues, & make much babling, and repetition, *Math. 6, 5, 7.* In like sort doth he abuse the name of good counsell, as in *Peter* to Christ, *Math. 16, 22.* who (as a friend) wished him to spare himselfe, and liue out his time.

Thus can he put on a faire shew, the sooner to beguile: and for good reason, for if he should come vnmasked in his owne likenesse, he would be reiected; as if *Iehoram* the King of *Israel* had come himselfe

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without *Iehoshaphat*, *Elisha* would not haue looked on him : so by a good pretence, the temptation throwdes and insinuates it selfe : otherwise, it would not be looked on.

IIII.

Now wee are to consider the diuersity and order of the temptations, and then will we handle them particularly. And first we are to note, that though there are but these three recorded, yet he endured diuers others. His whole life was full of temptations, as may appeare by *Luke 22, 28*. It is said, *Luke 4, 2*, that he was tempted forty dayes of the diuel, where-as these three temptations heere set downe, were not till after the end of forty daies. These only are mentioned, but there were other not written, as diuers of his miracles are vnwritten, *John 20, 25*. Only, *so much was written as was expedient*.

These three are a brieft Abridgement of all his Temptations. As it is true that *Paul* saith, that *Christ* resembled *Adam*, and was made a quickening spirit, as *Adam* was a lining soule, *1 Cor. 15, 45*. And the bringing of the children of *Israel* out of *Egypt*, by being called out of *Egypt*, *Mat. 2, 15*. So may *Christ* and *Adam* be compared in these three temptations. For they both were tempted with concupiscence of the flesh, concupiscence of the eye, and pride of life, *1. John, 2, 16*. In *Adam* the diuell first brought him into a conceit, that God enuied his good. As we see *Faulconers* put hoodes ouer *Hawkes* eyes, to make them more quiet and ruely. Secondly, he lulles him on to a proud conceit of himself, by perswading him that

that by *eating* he should be like God. Thirdly, hee sheweth the fruit, which was pleasant. So in Christs temptation: First, hee would haue brought him to murmur against God: secondly, to presume: and thirdly, to commit Idolatry, all which are set downe in the 1 Cor. 10, 5, 6, 7 verses. And vnder these three heads come all temptations, *Numb. 14* & *21*. & *Exodus 32*.

To some of these extreames will the diuell seek to driue one. First, by distrust he will seeke to driue vs to vse vnlawfull meanes, for the obtaining of necessary things, as bread is when a man is hungry. Or if we be in no such want, that that temptation cannot take place, then (through superfluity) hee will tempt vs to wanton and vnnecessary desires, as to throw our selues downe, that the Angels may take vs vp: and hauing preuailed so farre, then he carrieth vs to the diuell and all. *All this will I giue thee*; there is his [*All*]. *Fall downe and worship me*, there is the diuell with it: so (that in this respect) may it well be saide, that *The way of a Serpent is ouer a stone*, *Prou. 30, 19*. He goeth so slyly, that a man seeth him in, before he can tell what way, or how he got in. First, he wraps himselfe in necessity, and thereby windes himselfe in vnperceyued: then he brings vs to make riches our God.

Now let vs see his Darts. The first is, of making stones bread: This may well be called, *The hungry Temptation*. The streame of the Doctors, make *Adams* offence the sinne of Gluttony: but *Bucer* thinks, that this temptation is rather to bee referred to distrust and dispaire. There is small likelyhoode, that one should sinne in gluttony by eating bread onely.

The diuels desire was onely, that the stones might be turned into bread, and that after so long a Fast : and then, if the Temptation had bene to Gluttony, Christs answer had bene nothing to the purpose; the Deuill might well haue replied against the insufficiency of it. For gluttony is to be answered by a text willing sobriety : whereas this text which Christ answereth by, containeth rather an assertion of Gods providence : and therefore our Sauour should haue seemed very vnskillfull in defending himselfe. The temptation therefore is to distrust.

This standeth well with the deuils cunning in fight: for by this he shooteth first euen at the throat, and at that which is the life of a Christian, to wit, his faith; as a man would say, *Iugulum petit*, euen at that which ouercometh the world, *1 Iohn 5, 5*. He tempted him to such a distrust, as was in the *Israelites*, *Exod. 17, 7*. when they asked if God were with them, or no? So he made *Adam* thinke, God cared not for him : so here the deuill premiseth a doubt to shake his faith, wherein Christ made no doubt, *Si filius Dei es*.

Indeed you heard a voyce say, you were the *beloued Sonne of God*, but are you so indeed? or was it not rather a delusion? You see you are almost starued for want of bread: well, would God haue suffered you so to be, if you had bene his *Filius dilectus*? No, you are some hunger-starued child. So *Luke 22, 31*. Christ prayed, that *Peters faith might not faile*. It was that the deuill shot at. He is a *roaring Lyon seeking to deuour vs*, whom we must resist by faith, *1 Pet. 5, 8*.

It is our faith that he aimeth at, *1 Thes. 3, 5*. For hauing ouerthrowne that, disobedience soone will follow.

low. Having abolished the stablisher of the Law, *Rom. 3, 31.* the breach of the Law must needs follow. He hath then fit time to set vs a worke, about making stones into bread, that is, to get our liuing by vnlawful means. First, shipwracke of faith, then of obedience.

The Deuill here seeing him in great want and hunger, would thereby bring in doubt, that hee was not the Sonne of God, which is not a good argument. For whether we respect the naturall tokens of Gods fauour, we see they happen not to the wisest and men of best and greatest knowledge, as appeareth in *Eccles. 9, 11.* or the supernaturall fauour of God. We shall see *Abraham* forced to flye his Countrey into *Egypt* for famine, *Gen. 10, 12.* So did *Isaac*, *Gen. 26, 1.* and *Jacob* likewise was in the same distresse, *Gen. 43, 1.* Notwithstanding that God was called, *The God of Abraham, Isaac, and Jacob*; yet were they all three like to be hunger-starued. Yea, not onely so, but for their faith, many were burned and stoned, of whom the world was not worthy, *Heb. 11, 37.* So fared it with the Apostles, they were hungry, naked, and athirst, *1 Cor. 4, 11.* But what do we speake of the adopted sonnes of God, when as his owne naturall Sonne suffered as much, nay, farre more? Here we see he was hungry, also he was wearied with trauaile, and faine to rest: *John 4, 6.* he had no house to hide his head in, whereas *Foxes haue holes.*

If thou be the Sonne of God.

THe Heathens haue obserued, that in Rhetoricke it is a point of chiefeft cunning, when you would

out face a man, or importune him to do a thing, to presse and vrge him with that, which hee will not or cannot for shame denie to be in himselfe, As by saying; If you haue any wit, then you will doo thus and thus: if you be an honest man or a good fellow, do this. So here the deuill (not being to learne any point of subtilty) comes to our Sauour, saying; *If thou be the Sonne of God, (as it may be doubted, you being in this case:) then, make these stones bread.* No, no, it followes not: a man may be the sonne of God, and not shew it by any such Art. So when *Pilate* asked, who accused Christ? they answered, *If he had not beene a malefactor, we would not haue brought him before thee,* *Iohn* 18, 30. They were iolly graue men, it was a flat flatterie: and in *Iohn* 21, 23. there is the like. This ought to put vs in minde, when we are tempted in like manner, that we take heed we be not out-faced.

In the matter it selfe wee are to consider these points: First, the deuill sets it downe for a ground, that (follow what will) bread must needs be had. Therefore Christ first closeth with him. Admit hee had bread, were he then safe? No, *We liue not by bread only*: so that bread is not of absolute necessity. Well, what followes of that? Bread you must neede haue, you see your want, God hath left off to provide for you. Then comes the conclusion, Therefore shift for your selfe as well as you can. First he soliciteth vs to a mutinous repining within our selues, as *Heb.* 3, 8. *Harden not your hearts, as in the day of temptation, &c.* whereby he forceth vs to breake out into such like conceits, as *Psal.* 116, 11. *I said in my distresse, that all men be lyars*: and *Psal.* 31, 22. *I said in my haste, I am cast*

cast off. Thus closely he distrusted God, in saying, his Prophets prophecie lies, till at last, we euen open our mouths against God himselfe, and say, *This euill cometh from the Lord: shall I attend on the Lord any longer?* 2 Kings 6, 33. Hunger and shame is all we shall get at Gods hands. And so casting off God, betake themselves to some other Patron, and then the deuill is fittest for their turne. For when we are fallen out with one, it is best seruing his enemy, and to retaine to the contrary faction. Then wee seeke a familiar (with Saul) to answer vs, 1 Sam. 28, 7.

But what did the deuill than tell him? did hee bring comfort with him? No: he tels him, that to morrow he and his sonnes should dye. So here doth the deuill bring a stone with him. *What Father (saith Christ) if his Sonne aske him bread, would giue him a stone?* Math. 7, 9. yet the diuell doth so; Christ was hungry, and the deuill shewes him stones.

Here is the Deuils comfort, here be stones for thee, if thou canst deuise any way to make these stones bread, thou art well; whereas we do not vse to make bread of stones, but of wheate, to worke it with the sweate of our browe: so get it so, we learne Gen. 3, 19.

By extortion and vsurie we may make stones into bread, that is the deuils Alchymistrie: or haply wee may make bread of nothing, when a man gets a thing by anothers oversight, Gen. 43, 12. Or else, what and if we can over-reach our brother in subtilty, and goe beyond him with a tricke of wit or cunning? *Let no man defraud or oppresse his brother in any matter: for the Lord is auenged of all such,* 1 Thes. 4, 6. The one is called

called, *The bread of violence and oppression, Prou. 4, 17*
 The other, *The bread of deceit.*

They are indeed both made of stones, for they still
 retain their former property, as the event will de-
 clare. For though in the beginning such bread bee
 pleasant, *Prou. 20, 17.* yet after, his mouth is but
filled with gravel, Prou. 20, 17. After
 which will consequently fol-
 low, gnashing of
 teeth.

The end of the second Sermon.



THE THIRD SERMON.

Mathew Chap. 4. verse 4.

But he answering, said; It is written, Man shall not live by bread onely, but by euey word that procedeth out of the mouth of God.



It was a good seruice that *Elisha* (2 Reg. 6, 9.) did, to tell the King of the traines laid for him, when they lay in ambush against him. And euen this is the first vse that wee haue of our Saviours Temptations.

It warnes vs afore hand of the deuils comming, so that we may haue time to prepare our selues accordingly. For as at that time the deuill came vpon Christ when hunger pinched him:

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so where we are in any distresse, we are to looke for temptations.

This temptation hath two parts. First comes (*Si*) a distrust : Secondly followes vnlawfull meanes. Hauing laid this foundation, that bread is necessary to be had when one is hungry ; hee inferreth, that God helpeth not, nor supplyeth the want : therefore God is not the Father. *Mat. 7, 9.* and therefore depend no longer on him, but shift for your selfe. This is the effect of the deuils argument.

The Fathers vpon the words *Ephe. 6, 16.* (*Take the shield of faith, to quench all the fierie darts of the deuill:*) do note, that about euery one of the darts or temptations of the deuill, there are (as it were) balls of wilde fire. For being to assault our obedience, and knowing hat faith is our shield : to that end he vseth the arrow-head, which is ; distrust in God, about which is fire, to wit ; the vsing of vnlawfull meanes, to consume our obedience, which will consume our shield of faith, and so make way for the dart to kill or wound vs. So that his drift is, to bring our adoption or Son-ship to a *Si*.

There is no doubt, but Christ was able to haue turned stones into bread : but why would hee not then follow the deuils aduice ? The deuill by saying, *Say vnto these stones*, seemeth to acknowledge, that he had the force to haue done it, euen by his bare word : for euen stones are said to heare the voyce of God, and obey his commandement ; and not onely Gods, but euen Gods seruants, as *1 Reg. 13, 5.* when the man of God had pronounced, that the Altar should rent in funder, it did so. And *Matb. 27, 5.* when Iesus cry-
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ed out with a loud voyce, the vayle of the Temple rent in twaine, the earth did quake, and the stones were clouen. The dead men are worse than stones, yet they in their graues heard his voyce.

And not onely was hee able to turne stones into bread, but into men also: as Children to *Abraham* of stones, *Math. 3, 9*. If therefore it had pleased him, he was as well able at this time to haue turned stones into bread, as after hee turned water into wine, *Iohn 2, 10*.

It was no lesse possible to him (no doubt) to haue saued himselfe, when the *Jewes* scoffingly bad him, *Math. 27, 42*. as to haue saued others; and to haue come downe from the Crosse being aliue; as it was after for him, not onely being dead and buried, but a great stone being ouer him, to remoue it, and come out of the graue, *Math. 28, 2*. He had power to both, but not will alike to both.

But why would he not here vse his power, for the satisfiing of his hunger, and follow the deuils aduice? In setting downe the Historie of turning water into wine, it is thus farther said, that he did it, *that his Disciples might beleue in him, Iohn 2, 11*. That was the reason that moued him to the working of that myracle: and because there was no such cause here, he did it not. For the deuill would not beleue in him (he knew) though he had done it. The Deuill desired him, but to haue him shew what he could do, for a need onely, for a vaunt of his power: wherein we see the humour of pride, that made him at the first to fall.

It is the same temptation that his kinsfolkes vsed,

No man doth anything secretly, that seeketh to be famous: if thou dost these things, shew thy selfe to the world. But see how vnfitly the Temptation hangeth together. He should rather haue said, *If you be hungry;* than *If you be the Sonne of God*: and then rather haue bid him fast forty dayes more, than turne the stones into bread. If it had beene to haue made a Sonne of God, Christ would haue done it: but not to haue shewed himselfe to be the Sonne of God.

But it may be asked, why did Christ vouchsafe to giue him any answer at all; whereas he might haue commanded him to silence, and *tormented him before his time*, and haue punished him for his sawcinesse? When *Peter* tempted him, he cut him vp very sharply, saying, *Come behinde me Sathan, Mark. 8, 33*. Why did he not answer the deuill so? He might haue enioyned him, and throwne him into the bottomlesse pit, *Luke 8, 3*. or at the least bidden him, *Auoyd Sathan, verse 10*. *Augustine* answereth this doubt, that Christ answered in the like time, to teach vs to answer: willing vs thereby (as *Abimelech* did his souldiers) to doe as he had done before, *Iudg. 9, 48*. So Christ is our example, *John 13, 15*. and bids vs *do as he hath done*. Christ is our Captaine, he hath gone before vs, and shewed vs how to behaue our selues in fight: when the diuell assaulteth vs with distrust, then are we to ward it off with a Text of Gods providence; and so to the rest, as hee hath done before vs. Our Sauours shield, whereby (we see) he beareth off all the deuils darts, is couered all ouer with *Scriptum est*. We haue here a brieue view of the Churches Armorie, *Cant. 4, 4*. of the Tower of *Dauid*, built for de-

defence. Heere be the shields wherewith *Salomons* Temple was hanged, and which *Paul* calleth, *The weapons of our warfare*, 2 *Cor.* 10, 4. not carnall, but mighty (through God) to cast downe holds.

They are in number five : First, a preparation of our selues by the vse of Gods Sacraments, that wee may bee the more strong to sustaine and beare off temptations, and to hold out to the end without fainting. Secondly, a withdrawing our selues into the desert, or some other solitary place, there (by Meditation) to kindle good thoughts, *Psal.* 39, 3. Thirdly, fasting. Fourthly, watchfull prayer, *Math.* 26, 41. Fifthly, the perfecting our selues in the Scriptures. These be the five shields wherewith *Salomons* Temple was hanged.

Now as for the Scripture, wee are to note, that where God speaketh of any good that wee are to receiue out of it, it is commended to vs as a storehouse, whether wee are to make our resort for the bread of life, and the water of life, *whereof he that tasteth, shall neuer thirst*, *Iohn* 6, 35. And from thence are we to draw the waters of comfort, out of the fountaines of saluation, *Esay* 12, 3. When there is any ill spoken of which we are to resist, then it is commended to vs as an Armory, whence wee may fetch any kinde of weapon which we shall need, either offensive, as a sword, *Heb.* 4, 12. or defensive, as a shield, *Prou.* 30, 5.

The Scripture is the broad plate that is to beare off the darts : our faith is the braces or handle whereby we take hold, *Ephe.* 6, 16. and lift it vp to defend our selues withall. For the Scripture is a shield, *Non quod deiitur, sed quod dicitur. Dicitur* ; there is the
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strong.

strong and broad matter, fit to beare off : and *Credetur*, that is the handle or braces to it, God spake once or twice, *I haue heard it, power belongeth vnto God, Psal. 62, 11.* So that it sufficeth not that it be spoken onely by God, but we must heare it too : neither must wee heare it as the voyce of a man (as *Samuel* at the first did; who when God called him, thought it the voyce of *Eli*;) but as the voyce of God, that we which were dead in our sinnes, he hath quickned and forgiven vs all our trespases, *1 Thes. 2, 13.* This is the perfection of our faith.

Generally of the Scriptures, this is Christs opinion, confirmed by his owne practise; that if the diuell come as a Serpent, here is a charme for him, *Psal. 58, 5.* Or if he come as a Lyon, here is that is able to preuaile against him, *1 Pet. 5, 8.* And that the deuill knowes well enough, as appeareth by his malice that hee hath alwayes borne it, before it was Scripture, when it was but onely *Dictum*. For so soone as God had said, *Let vs make man in our likeness*, that word was straight a whetstone to the deuils enuie. And after the fall, when the seed was promised, that was, and is the cause of all the deuils enmitie, *Gen. 3, 15.* So when the promise was reiterated, *Gen. 22, 18.* that was the cause he so turmoyled all the Patriarchs.

But when the word was to be written, and to become Scripture, then his malice began to grow very hot, in somuch that he caused it for anger to be broken, *Exod. 32, 19* For the Fathers are of opinion, that all the deuils busie endeouour, in making the *Israelites* to commit idolatry with the golden Calfe, was to the end, that he might so heate *Moses* in his zeale, as that

that in his anger he should breake the Tables of the Law, by casting them hastily out of his hands. We are to note therefore, that there is a forceable sound in the word, which the Deuill cannot abide; and not onely the sound, but the sight also.

It is written of *Augustine*, that lying sicke on his bed, he caused the seuen poenitentiall Psalmes to be painted on the wall ouer against him, in great Letters; that if after he should become speechlesse yet he might point to euery verse when the deuill came to tempt him; and so confute him. *Blessed is he that hath his quiner full of such arrowes, they shall not bee ashamed.* Blessed is he that hath the skill to choose out fit arrowes for the purpose, as the Fathers speake out of *Ej ay 49, 2*. Christ saith affirmatiuely of the Scriptures, that *in them is eternall life, Iohn 5, 39*. Negatiuely, that the cause of error, is the not knowing of them, *Marke 12, 24*. *David* saith, it was that that made him wiser than his enemies, than his teachers, and than the Ancients, *Psalm. 119, 98, 99, & 110*. Knowledge of the truth, is the way to amendment after a fall, *2 Tim. 2, 26*. There is much calling now-a-daies for the Word, and others finde fault as fast, that it is no better harkned vnto. For as the want of obedience, and all other abuses (which are so much cried out against) proceede not onely from the not hearing of the word, but as well from the not mingling of faith with it, (without which mixture, it is nothing worth) it profiteth not, *Heb. 4, 2*. So the error of the former times was, in yeelding too farre to the deuils policie, by sealing vp the Scriptures, and locking the storehouse and Armorie of the people. It is the policie

licie Christ tels vs of in the 11. of *Lukes Gospell* 22. A strong man puts the strong armed man out of his house, and takes away his armour from him : then he needs not feare him.

The like policie we read of, 1 *Sam.* 13, 19 when the *Philistims* had taken away all Smithes and Armour, then they thought they were safe. So in the time of darkenesse, the deuill might let them do their good workes, and what they list, and yet haue them still vnder his lure : that he might offend them at his pleasure, that had no armour to resist him. All the Children of God, had a right and property in the Law of God, as appeareth by Christs words, *Iohn* 10, 34. he answered them, that is, the common people, *Is it not written in your Law?* As though hee should say, the Scripture is yours. To the young man (in the tenth Chapter of *S Lukes Gospell*, and 26. verse) that asked Christ *what he should do to be saued?* Christ answereth : *What is written in the Law? how readeest thou?* Whereunto to answer, that we cannot read, or that the booke is sealed vp, *Esay* 29, 11. is as the deuill would haue it. Then hath he a fit time to offer vs stones to make bread of. But this answer with our Sauour Christ will not be allowed of.

Now come wee to the speciall point of Christs answer, *It is written, Man liues not by bread onely, &c. Deut* 8, 3. There is no better kinde of reasoning, than that, when one grants all that hath beene said by his aduersarie, and proueth it to make on his part; and vpon a new conceit, auoyds all that his aduersarie said. Here our Sauour might confesse all that the deuill objected; as that he is the Sonne of God; and admit

admit the stones were made bread, and that bread were of absolute necessity, and that it were so to be come by (which is vnttrue,) were we then in good case?

This indeed is the deuils position, wherewith he would perswade all those that haue *animam triticeam*, (as the Fathers call it :) that those externall things are necessary to bee had : and that if they haue enough thereof, they are well enough ; as we see it to be the minde of the rich man, *Luke 12, 19*. This man hauing a wheaten soule, hauing corne enough, bad his soule take rest, and liue merrily for many yeeres. But Christ goeth further, and saith ; Though the stones be made bread, it will not auayle, except it please God (by the blessing of his word) to giue vertue, and (as it were) life vnto the bread, there is no difference betweene it, and a stone.

It is not the plenty or quality of victuals, howsoeuer some dote vpon such externall meanes, as they did, which sacrificed to their net, and burnt incense to their yerne, *Abac. 1, 16*. because by them their portion was fat, and their meates plentuous. For what saith *Iob 31, 27*. *If I reioyced because my substance was great, this had beene an iniquity*. So that our life is not maintained by bread onely, descended out of the mould of the earth. The nature of bread and stones are not much vnlike, they come both out of one belly : that is to say, the earth, *Iob 28, 5, 6*. and of themselves, the one of them hath no more power than the other vnto life : for we know that the *Israelites* died, euen while the flesh of *Quayles* was in their mouthes, *Numb. 11, 33*. and *Manna* (heauenly fare) being

being farre better than our bread. It is the deuils craftie policie, to burie a mans life vnder a loafe of bread : and (as it were) to fetter the grace of God to the outward meanes ; whereas they of themselues are of no efficacie, without the operation and grace of the word, than a hammer and a sawe, without a hand, able to employ them.

David saith (*Psal. 104, 28.*) *The eyes of all things waite on God for their meat in due season, and thou fillest them :* With what ? with bread ? No, but *with thy blessing and goodnesse.* Our hearts must be *stablished with grace, not with meats.* *Heb. 13, 9.* It is Gods prerogatiue, that as all things had their beginning from him, *Col. 1, 17.* so he supporteth and sustaineth them, *Heb. 1, 3.*

This is a further point than all Philosophy teacheth vs. For they hauing laid downe the foure elements, bare and simple essences, *tanquam materiam*, by compounding and tempering of them, they bring forth a certaine quintessence or balme full of vertue. But Diuinitie leadeth so to a quintessence, without which, all the quintessences and balmes in the world can do vs no good.

To the question that *Jeremie* propoundeth, *Ier. 8, 22.* *Is there no balme at Gilead ? Is there no Physitian there ?* The answer may be, Mans health is not recovered by balme or physicke onely, *but by euery word that proceedeth out of the mouth of God,* if wee weigh Christs argument aright. For we may see, *2 Chron. 16, 12.* *Asa* dyed for all his Physitians that were about him. So if it be asked, Are there no horses nor chariots in *Gilead* ? we may answer, warlike victory
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consisteth not in warlike furniture onely, but in remembring the name of the Lord God. *Psal. 20, 7.* A horse is a vaine thing to saue, without the power of this word. And so when a man thriues not, or prospers not in his actions; it is not often for want of labour or care: *Psal. 127, 1.* tels him, *Except the Lord build the house, &c.* *Augustine* aduiseeth his Auditorie; to beleue it in time, least (by wofull experience) they finde it to bee true, when as they shall haue such a consumption, that no meat shall do them any good; or such a dropsie, that no drinke shall auayle them. The power and vertue of this word is called, *The staffe of bread, Lewis. 26, 26.* and it is meant of a chiefe staffe, such a one as is set in the midst, to beare vp all the Tent. The plainest similitude I can vse, to make you vnderstand the force thereof, is this: When we goe to Physicke for any disease, wee are bidden seeke such heaibs in running water, and then to drinke the water, we know it is not the water which helpeth, but the decoction of infusion. So it is not the bread (considered barely in it selfe) that nourisheth vs, but the vertue and grace of the word infused into it. We are not therefore to sticke to the meanes, like the Glutton, *Luke 12, 19.* but to pray for this blessing. And to this end, God (in the establishing of nature) hath thereout reserued foure speciall prerogatives to his Word.

As first, with a very little of the meanes, to go far in operation, *1 Reg. 17, 14.* with a little oyle and a little wheat, he fed *Elias*, the poore widdow, and her sonne a great while. And *Math. 17, 14.* Christ made five loaves & two fishes serue five thousand persons.

The heathen man thought no certaine proportion was to be set downe for a familie, because when a heauenly hunger commeth on men, they eate more at one time, than at another. But whatsoeuer the heathen haue spoken wisely, we haue farre more wisely vttered by the holy Ghost, in one place or other. In *Psal.* 17, 14. this is set downe, where there is mention made of a certaine hidden treasure, wherewith mens bellies be filled, and *Haggi.* 1, 6. saith, *Men eat much, yet haue not enough; drinke much, but are not filled.* This is the first prerogatiue.

His second is, he takes order as well for the qualitie, as for the quantitie; course meates and fine are all one with him; for the *Israelites* (notwithstanding their *Quayles* and *Manna*) died: and *Daniel* and his fellowes, that fed vpon course meates, looked better than all the children that were fed with the Kings owne dyet, *Dan.* 1, 15.

Thirdly, without meanes he worketh sometimes. Therefore *Asa* had said little or nothing to the purpose, *2 Chron.* 14, 11. If he had said, *God helpeth by many or few* (if he had not put in too) and *sometimes by none.* For there was light before any Sunne or Moone, *Gen.* 1, 3. though after (*verse* 14). it pleased God to ordaine them as instruments. And so *Gen.* 2, 5, the earth was fertile, when as then no rayne had falne on the earth, nor any such ordinary meanes. Let *Moses* be on the Mount, and but heare God, and he needeth no bread.

The fourth is, that hee can bring his purpose to passe, euen by those meanes whose natures tend to contrary effects; as to preserue by stones. *Colloquintida,*

aida; being ranke poyson, (in eating whereof is present death) was (by the Prophet) made matter of nourishment, *2 Kings* 4, 40. So Christ, by those things which were fit to put out a seeing mans eyes, as dust; made a blinde man recouer his sight, *Iohn* 9, 6. And so doth hee make light to shine out of darkness, *2 Cor.* 4, 6. One contrary out of another. Thus we see the deuill answered. Now let vs apply these things to our selues.

Christs answer doth import two words, and so two mouthes, and two breaths, or spirits: and these two be as two twinnes. He that will be maintained by the one, must seeke after the other. The first word is the same decree, whereby the course of nature is established, according to *Psal.* 147, 15. *Hee sendeth forth his commandement upon the earth, and his word runneth verie swiftly: he giueth snow like wooll; &c.*

Secondly, the other is that whereof *James* 1, 18. speaketh: to wit, *the word of truth*, wherewith (of his owne will) he begat vs. The one proceedeth from the mouth of Gods prouidence, creating and gouerning all things, *Psal.* 33, 6. *he but spake the word, and it was done.* The other proceedeth out of the mouth of Gods Prophets, who are (as it were) his mouth, *Ier.* 15, 19. *Thou standest before mee, as if thou wert my mouth.* From the first word, all things haue their beginning and being; as when he sent forth his spirit or breath, they were created and had their beginning: So *Psal.* 104, 29. he teacheth vs, that so soone as God hides his face, they are troubled. And if he takes away their breath, they dye, and returne to dust. The other spirit, that is, the sanctifying Spirit,

ministreth vnto vs supernaturall life, *Esay 56, 21.* Now therefore to set them together, euery man is thus to thinke with himselfe. If I get my liuing contrary to Gods word, that is, by any vnlawfull meanes; surely Gods other word will not accompany such gotten goods. That is, these two words be twinnes: if we get not our goods by the one word, we shall want the blessing of the other word, and then wee were as good eate stones: it will bee but grauell in our mouthes, or Quails. We are then to vse the meanes, according to the second word. *Abraham* (we see) went forth to sacrifice, according to Gods appointment, *Gen. 22.* the Word was his direction: therefore when *Isaac* asked, *Where was the Sacrifice?* he might boldly answer, *God would prouide one;* as we see euen at the very pinch he did: whereupon it came to be a prouerbe, that euen *In monte, Iehoua prouidebit.* The *Israelites* went out of *Egypt*, by the warrant and appointment of Gods Word. How then? First, they had a way made them (where neuer was any before) through the Red-sea, *Exod. 14, 21.* they had bread downward out of the clouds, whereas it vseth to rise vpwards out of the earth: their garments in fortie yeeres neuer waxed old, *Deut. 8, 3, 4.* they had water, whence water vseth not to come; by striking the Rockes, water gushed forth: So that it is true which the Prophet *Dauid* saith, *Psal. 34, 9. There is no want to them that feare God.* Though (peradventure) he will not vse the same meanes he did for the *Israelites*; yet the Children of God (walking after his will) shall haue some way of reliefe alwayes. And therefore Christ would not distrust the prouidence of
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of God: for hee knew he was in the worke and way of God. For we reade, *that he was led into the wilderness by the Spirit*, and therefore could not lacke; as indeed he did not, for the Angels came and ministered vnto him: as it followeth in the 11. verse of this Chapter. So either the Crowes shall minister to our wants, as they did to *Elias*: or our enemies, as the *Egyptians* did to the *Israelites*: or else the Angels themselues, as they did here.

But to grow to a conclusion, *Let vs seeke the Kingdome of God, and all other things shall be ministered vnto vs.* And in all like temptations, we may learne a good answer out of *Dan 3, 17. That God that we serue, is able to releue and deliuer vs, euen from the burning fire*: But, if it should not be his will so to do, yet wee will not vse vnlawfull meanes, or fall to Idolatry, or turne stones into bread. In this answer (again) Christ would teach vs here to be resolute, howsoeuer Gods blessing doth not concurre with our gettings, as it doth not when wee get them by indirect meanes, contrary to Gods word. To goods so gotten, God will adde sorrow: for *The blessing of the Lord maketh rich, and he doth adde no sorrowes with it, Prouerb. 10, 22.* When God giues riches, hee giues quietnesse withall: but if God giue them not, we were as good be without them, whether they be gotten by oppression or violence, *Prou 4, 17.* or by fraud and deceit, *Prou. 20, 17.* For these two be the quick-siluer and brimstone of the devils Alchymistric. God will adde sorrow to them: for though they be pleasant at the first, *Prou. 20, 17.* and money gotten by stinking meanes, smels like other money (as an Emperour said:)

said :) and bread so gotten, tastes like other bread :
 yet in the end a plaine conclusion and experiment
 will make it manifest, that it was made of stones, and
 had sorrow mingled or added to it. And therefore it
 shall be either an occasion or matter of the disease
 called the *Stone* : or it shall turne his meate in his
 bowels, and *fill him with the gall of Asps, Job 20, 14.* or
 as *Asaes* oppression by delicacie, became an occasion
 of the dropsie or gout : or else shall the executioner
 catch all that hee hath, and the stranger spoile him,
Psal. 109, 11. or spend them vpon Physitians, *Marke*
5, 26. or on Lawyers: or else, though God suffer them
 to enioy them quiet all their life time, and euen to die
 by their flesh pots; yet on their death-bed they shall
 finde such a grudging and torment in their consci-
 ence, that they will wish that they had starued for
 hunger, before they had begun to vse any such means.
 Or if God in his iudgement (for their greater tor-
 ment) suffer them to die in their beds, without any
 remorse of conscience, like blockes, or like an Oxe
 dying in a ditch; at the last day they shall feele
 a gnashing in their teeth, and then
 they will know it was made
 of stones.

The end of the third Sermon.



THE FOWRTH SERMON.

Math. Chap. 4. verses 5, 6.

*Then the deuill tooke him vp into the holy Citty,
and Jet him on a pinnacle of the Temple,
And said vnto him, If thou be the Sonne of God,
cast thy selfe downe: for it is written, That
he will giue his Angels charge ouer thee, and
with their hands they shall lift thee vp, least
at any time thou shouldst dash thy foot against
a stone.*



He manner is, after one hath
taken a foyle, his courage will
faile. The Angell would haue
beene gone, when he saw hee
could not preuaile ouer *Iacob*,
Gen. 32, 26. But it is not so heere
with the deuill. For when hee
saw that his first temptations would not preuaile,
he tryeth another. And euen so he played with *Iob* :

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for when he could do no good vpon his first patent, by taking away all that he had, he comes and sues for a new Commission, that he might touch his flesh and bones, *Iob 2, 5.* and thereby hee giueth vs to learne, That it is not one foyle that can make him giue ouer. He is one of those, whom a Father saith, to haue courage aboue their strength; and of that nature be many in our daies, whose daring is aboue their skill; and haue courage to vndertake much more than their ability is to performe. Not like *Dauid*, who did as much as he vndertooke in killing *Goliath*: nor like him of whom *Esay* speaketh in the seuenth verse of his third Chapter, that when they would haue made him Prince, he had *no bread nor cloathing*, and therefore refused: but they will take it vpon them though they haue not wherewithall, and thereby become Authors of trouble, wanting abilitie to goe through withall. But as *Augustine* saith; Is it not all one not to be able to answer, nor to be able to hold their peace? We see here the Deuill is a great vndertaker.

Secondly, he is not onely content to take a foyle, but euen out of the same thing wherewith he was foyled maketh hee matter of a new Temptation, a new ball of fire. Out of Christs conquest, he makes a new assault; that is, since he will needes trust, he will set him on trusting, he shall trust as much as he will. As the former tempted him to diffidence; so this shall tempt him to preidence. As before the diuell brought him to the waters of *Meribah* (*Exod. 17, 7.*) where the Children of *Israel* did murmur and tempt God: so now he brings him to the temptation of *Massah*, (*Deut. 6, 16.*) that is, to presumption, wantonnesse,

tonnesse, and delicacie : for then with bread they were not content, but they must haue flesh and other dainties, *Psal. 78, 20*. As the first might be called the *hungry Temptation*, so this may be called, *The wanton Temptation*. That which was in the old Testament the Temptation of *Meribah*, is here in the new Testament the Temptation of the *Wildernesse*; and that which was there the Temptation of *Masrah*, is heere the temptation of the *Pinacle*.

In the first, by want of things necessary, he thought to driue them to vexation and bitternesse of spirit, and to distrust Gods power and goodnesse. In the second, by vnnecessary matters, hee draweth vs onto wantonnesse, and to put God to try what he can doe, and to set him about base seruices; by the one, he driueth vs vnto vnlawfull meanes, by the other, he draweth vs from the vse of things lawfull : by the one, he brings vs to this conceit, that wee are so abiect of God, that if we trust in him, hee will in the end faile vs; by the other, to thinke we are so deare in Gods eyes, and such darlings, as throw our selues into any danger, and he will not forsake vs. By the one, he puts vs in feare (as *Augustine* saith:) *Deum defuturum, etiam si promissit*; by the other, in hope, *Deum adfuturum, ubi non promissit*: by the one, he slandereth God vnto vs, as if he were a God of straw, of base condition, and subiect to our becke; by the other, as if he were a God of iron, that would not encline, though we requested him.

Now to the Temptation : wherein we are to consider three things. First, the ground the Deuill chose for the working of this Temptation. Secondly, the

temptation it selfe; to wit, the deuils speech. Thirdly, Christs answer to it. In the place, three things are to be noted: First, the place it selfe: Secondly, the deuill chole it: Thirdly, that our Sauour followed him thither. For a new temptation he makes choyce of a new place. Indeed for a temptation to presumption, the Wildernesse was not a fit place: first it was not high enough, and then it was not populous enough. It was a melancholly place: when a man is vnder the crosse in affliction, or in some angnish and sorrow for want, death of friends, or otherwise; and generally for all solitarie men: the *hungry Temptation* is fitter than this of *Presumption*. As long as *Noah* was in the Arke in the midst of the waters, hee had in him no presumptuous thought: but sitting vnder the Vine in his Vineyard, hee was overcome therewith. And iust *Lot* (2. *Pet.* 2, 8.) in *Sodom*, had no fit time or place to be presumptuous; but when he dwelt in the mountaine in security, then he committed incest with his Daughters, being made drunk by them. *David*, so long as he was persecuted by *Saul*, and tossed vp and downe from post to pillar, had no leysure to be presumptuous: but in the top of his Turret, when hee was at rest in his Pallace, 2 *Sam.* 11, 2. presumption gaue him a blow. So here the Wildernesse was no fit place, but the Pinnacle is a very fit place for one to be presumptuous on. It is as good as a stage to shew himselfe vpon, to see and to be seene.

In the Wildernesse there was small warrant for one that would be presumptuous: but from the Pinnacle he might discerne farre and neere, both the inner

ner Court and outward Court, and see a whole Cloud of Witnesses, and haue some warrant of example of all estates, high or low, wise or noble. For what abuse soeuer be in him, be hee neuer so presumptuous, he shall see some as proud, stout, and high-minded as himselfe : be his hayre neuer so long, or his ruffes neuer so great, he shall finde some as farre gone therein as himselfe.

If we marke the foure gradations that it hath, wee shall finde it to be a very fit place. As first, before he could come to the Pinacle, he must go out of the Wildernesse into the Citie : Secondly, not any Citie, but the holy Citie : Thirdly, into the Temple of the Citie : And fourthly, out of the Temple vp to the Pinacle. First, (hauing got him to leaue the Wildernesse) he brought him into the Citie, that there he might say vnto him : You see such and such graue men, how they behaue themselves : why should you seeke to be holier than they ? This was a good ciuell temptation : he brought him not to *Cesarea* or *Samaria*, but euen to *Ierusalem* the holy Citie : for that addition is giuen it, *Luke 4, 9.* and *Dan. 9, 24.* Thirdly, he brought him into the Temple, where euen the verie ground was holy. Fourthly, not to any other place of it, but the very top and Pinacle which was ouer the *Sanctum Sanctorum*. Who would not tread hard there ? and take vpon him, being in such a place, where if a man will be carried away with example ; he may see *Ananias* the high-Priest, renting his cloathes, at the hearing of things that sounded like blasphemy, *Marke 14, 63.* and yet buying his Bishopricke for money : who will not then be bold.

to do the like? And *Herod* a Prince, such a one as heard *John Baptist* preach; yea, and with much delight, to commit adultery, *Marke* 6, 20. who would feare to do the like? There he may see the Pharisee, vnder shew of great holinesse, tything *Mint* and *Cummin*, and vnder colour of long prayers, deuour widowes houses, bringing in by extortion, and sending out by excesse, *Math.* 23, 14, 21. And so in this Citie, one may see some men, both great frequenters of Sermons, and yet great vsurers; Gentlewomen mishapen in their attyre. Seeing this, who will not be as bold as they, the place being so holy? And being thus warranted by example, surely we must needs commend the deuils wit, for his choyce.

Out of this, arise two notes. First, against some phantasticall spirits, who say; Can that bee an holy Citie, where there be dumbe dogges? There were so in *Ierusalem*, *Esay* 56, 10. Where the leaders bee blinde? *Mat.* 15, 14 They were so where *Iudas* ministered the Sacrament, where there is diuision and debate amongst themselves, *Phil.* 4, 2. Can this (say they) be the holy Citie? And thereupon they forsake the fellowship, *Heb.* 10, 25. Whereas they (notwithstanding the former abuses, and notwithstanding the eleuen Tribes were Apostates) did yet name it the holy Citie.

Secondly, on the other side we are to be instructed, though a man be on the battlements of the Church, yet hath he no sure footing, or cause to be secure; but rather to feare the more: for euen there doth the deuill stand at his elbow, watching his ouerthrow. There is no place (we see) priuiledged from tempta-

temptations, no Desert so solitary, but the deuill will seeke it out: no Pinacle so high, but the deuill is a Bishop ouer it, to visit and over-look it.

To conclude, though in *Ierusalem* sits the *abomination of desolation* (whereof *Daniel* spake;) yet it is the holy Citie still. And though the place be neuer so holy, yet is that no cause of priuiledge; but euen there may sit the *abomination of desolation*. Both are proued out of *Math. 24, 15*.

The second thing that we obserued in the circumstance of place, is; that the Deuill assumed Christ: which, to those that are weake (as *Gregorie* also collecteth) may be offensive, in giuing them to thinke, that the deuill had such power ouer Christ, as to carrie him whether he listed. But when they shall consider, that euen the limbes of the deuill haled and harrowed him too and fro, from *Annas* to *Caiphas*, from *Caiphas* to *Pilat*, from *Pilat* to *Herod*, and from him backe againe to *Pilat*: and how spitefully and contemptuously he was vsed in all these places, and at last carried to execution: what meruayle will it be to see him (as *Augustine* speaketh:) *In monte duci à capite, qui à membris iraditur, &c.* These things do indeed (as all other his sufferings) set forth the greatnesse of the loue of God towards vs. Of God the Father, that he would giue his onely Sonne; yea, appoint him this worke of our saluation, and giue the deuill such a power ouer him, *Luke 22, 53*. Of God the Sonne, that he would be content to suffer such indignity, *Phil. 2, 7*. as to be *obedient to the death of the Crosse*.

The reason of all these his sufferings, as also that he would

would be baptized of *John*, a weake and sinnefull man; was (as himselfe declareth it) to fulfill all righteousness, *Math. 3, 15*. So here he was to suffer it, else Gods righteousness would not haue beene fulfilled, nor the worke of our saluation. And as he suffered this Assumption, so afterwards, *Luke 9, 51*. his second Assumption was, to go to *Ierusalem* to suffer: and so at the last he came to his third and last Assumption, to be receiued vp into glory, *1 Tim. 3, 16*. And by the very same steps and degrees, must we be assumed. And this is the assumption of suffering, which brought him to glorifying.

The third thing is, that our Sauiour followed; whereby we are to marke, not so much his courage, that he durst encounter with the Deuill, in any place wheresoeuer he list to carry him: and that hee was not onely the God of the valleyes, but a God of the mountaines also, contrary to their surmise, *1 King. 20, 23*. That (*I say*) is not so much to be marked, as that our Sauiour would at all stand vpon a Pinacle. There be some that would make vs belecue, it is a sin to stand vpon a Pinacle: but then if that had beene so, Christ would neuer haue stood there. And since Christ stood there, it is no more sinne for any man else to stand there, than it is to stand in the Wilderness: for it is lawfull for vs to follow his foot-steps, and to tread wheresoeuer he hath trod before vs; yet such places be not priuiledged. For, as it is true, that many mens table and wealth is their snare, *Psal. 69, 22*. euen so the good gifts and graces of God, be turned to a mans hurt: as knowledge may serue for a quill to puffe him vp, and make him swell, *1 Cor. 8, 1*.
Nay,

Nay, euen that godly sorrow, which is so much to be wished for, hath in it matter of temptation, least men bee swallowed vp with too much heauinesse, 2 Cor. 2, 7.

The Scriptures themselues (we see) are subiect to the abuse of the deuill: whereby it should follow, that they are to be refused, if every thing be refused which brings matter of temptation. But as *Augustine* saith, *Non est laus stetisse in pinaculo, sed stetisse & non cecidisse*. In euery place to answer the deuill, is praise-worthy. Indeed it is dangerous for one that hath a light and giddy braine, for such as are drunke, *Esay* 51, 22. (though not with wine) to stand so high. *Iob* could stand there without falling, for he had a more settled braine, *Iob* 31, 27. Such places are for the wisest and sagest men. Saint *Paul* stood not there, but yet he could haue stood there, for he had the tricke or skill of it, as himselfe confesseth, *Phil.* 4, 12. *I can be abased, and I can abound, &c.*

Now come we to the Temptation it selfe, which hath three generall heads. First, the ball of wilde fire; which is to consume his faith. Secondly, the dart, *Cast thy selfe downe*; which is to pierce the soule. Thirdly, he tempereth the head of his dart with some stronger mettall; which is, *Scriptum est*.

I.

First, *Si filius Dei es*. This is a great mote in the deuils eye, hee vseth the same terme in the former temptation, and here he is vp with it againe. And all is to this end, that by often bringing it into question whether hee be the Sonne of God; he may at last

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make it out of question or doubt, that we are not the sonnes of God: that by and from *Si sis*, he may bring it to *Nē sis*; and so we may be like him selfe. For to this end is all his compassing of sea and land, to make one Profelyte like him selfe, according to the endeavour of the Pharisees, *Math. 23, 15.* who did in like sort; and when he is made, yee make him (two-fold more) the child of hell, than your selues. As on the other side, Christ would haue vs the sonnes of God like him. But see what a dexteritie the deuill hath, in making things serue for his purpose: he maketh one selfe-same thing serue for two seuerall, yea, contrary purposes. What a goodly grace he hath in the first Temptation? He vseth it there to procure vs to desperation: he maketh it here to serue for presumption. But indeed there be two manner of *Si es*, or *Ifs*: the one is a questioning or doubting, [*Si* ;] as, *If thou be the Sonne of God, shew vs a signe*, Marke 8, 12. *Lord if thou wilt, thou canst make me whole*, Mat. 8, 2. The other is a plaine affirmation, as *Phil. 3, 11.* *If by any meanes I might attaine to the resurrection of the dead*: where we are sure he made no doubt thereof. So here the deuill saith, *If thou be the Sonne of God*, as I now grant indeed. I was in some doubt, but now I confesse thou art: I am of those voices minde, that pronounced thee so at thy Baptisme.

The deuill (in the former temptation) came out like a malecontent, or a murmurer: here he comes like a flattering parasite, he will *pinguare caput eius oleo*, make his head euen swim in the oyle of ostentation. But though it be not the same temptation, yet it is the same deuill in both places. For both by the

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one and the other, he seeketh the downfall and destruction of man : and though his two *Iss* be contrarie in themselves, yet are they both also contrary to the will and word of God : for he would not in any case we should distrust him, neither would he that at any time we should cast our selues downe. And therefore hath he caused battlements to be made on euerie house top, that none might be slaine with falling downe, *Deut*, 22, 8. Now he would haue him shew himselfe (thereby) to be the Sonne of God, for he is now in the sight of all *Ierusalem*.

It is said, that Christ comes now to put too a sparke of fire, that is of faith, and that his will was, it might burne and be maintained. The deuill on the other side, labours by all meanes possible to quench and put it out : and seeing water would not do it in the former temptation ; he goeth now about to see, if he can make the very oyle it selfe to put it out, euen that very thing whereby it was to be maintained : as indeed it will, if we powre out too great a quantity. Or if he cannot quench it, eithet with water or oyle, he will see if he can blow it vp with gun-powder. As, seeing the water of distrust will not extinguish his faith, but that he would trust in God : he endeuoureth now by Scriptures (that magnifie the prouidence of God, and the confidence we are to put in him) to set him as farre gone in the other extreame, by presuming or trusting too much, that so the fire, which before he would haue quenched, may now so flame out, as not to keepe it selfe within the chimney, but to set the whole house on fire. This is the ball of wilde-fire of this second Temptation.

and so both we see tend to the consuming and nullifying of our faith.

II.

THe dart it selfe is, [*Cast thy selfe downe* :] which consisteth of two points. First, the casting down. Secondly, that he himselfe was to cast downe himselfe. For the first, it is generall, the neglect of ordinarie meanes, as here. Whereas the ordinary way was downe the staires, he would haue him leape, or throw himselfe ouer the Battlements. And here a man may see to what end the deuils halting cometh : he brings a man vp by little and little to some high place, that so he may send him at once with his head downward. All the preferments that he bestoweth on a man, is not to any other intent, but that he may do as the deuill himselfe did, (who being on high, did cast himselfe downe) and so be like him, *Iohn 8, 23*, that is, from beneath, not from aboue : who fell from heauen like lightning, *Luke 10, 18*. So that howsoeuer in outward shew he may seeme to befriend vs, yet this is his inward intention and scope. As the *Edomites* in time of the prosperitie of the *Israelites*, pretended great good will to them : but in the day of their great calamitie, they were they that cryed, *Downe with them, downe with them*, *Psal. 137, 7*. Gods manner is, when he meaneth to exalt a man, he will first humble him, and make him low, *Math. 23, 12*. The deuils manner is (we see) cleane contrary, *Esay 14, 14*. to lift them vp to the clouds, that he may bring them downe to the graue, yea to the lowest graue, *Psal. 86, 13*. He carrieth them the
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higher, to throw them downe with the greater violence. He lifeth vp *Adam* with a conceit, to be like God, to the very top of perfection, to the intent he might be like the beast that perissheth, *Psal. 49, 20.*

The second hath some matter of comfort: the deuill is here a sutor to him, to do it himselfe. Why doth not the deuill cast him downe? First, it was not in his power; or if he had, yet would not that haue serued his turne: then there had beene no sinne of presumption in it. There must be two persons that must concur in our downfall: well may the deuill induce and moue vs to it; but vnlesse we our selues be consenting, and cast our selues downe, there can be no down-fall to hurt vs. For as *Chrysostome* saith, *Nemo leditur nisi a seipso*: so, *Nullum precipitium nisi voluntarium*. The deuill did not cram *Eue* with the forbidden fruite: but when she saw it, she tooke it, and ate it, *Gen. 3, 6.* So the deuill, when he entreth into the soule of a man (which hee counteth his palace) he doth not breake open the doore; no, nor so much as draw the latch; but when he commeth, he findeth it swept and garnished, *Luke 11, 25.* and so goeth in. There must therefore be a reaching out of the hand, and an opening of the doore by our selues, and so a casting downe of thy selfe, or else, though the deuill thrust fore at thee that thou maist fall, the Lord will helpe thee, *Psal. 118, 13.* In *Dent. 22, 8.* God hath caused battlements to bee made on euery house top, by which we may stay our selues. The deuill tels God, that he had made a hedge about *Iob*, *Chap. 1, 10.* so that vnlesse *Iob* step ouer it, or breake it downe, he is safe.

THe deuils dart is, *Cast thy selfe downe* : but he bestoweth some great cost on this. With the selfesame armour that Christ bare off the other dart, doth the deuill sharpen and harden this : he doth not so in any other of the temptations, therefore wee are to looke for some great matter : he bringeth Scripture, that he may be the better credited. He speakes not now *after the manner of men*, 1 Cor. 9, 8. so that it is not he now that speaketh, but Scripture, as *Paul* reasoneth there, *You see* (saith he) *I counsell you to nothing, but that the Psalmes will beare you out in.* The deuill knew well by his owne fall, how dangerous the sinne of presumption is, it cost him dearly : and so did it *Dauid* likewise, and therefore of all other, he praieth God to *keepe him from presumptuous sinnes* : *Psal.* 19, 13. He knew also what it was to abuse the goodnesse, patience, and long suffering of God, *Rom.* 2, 4. Therefore he auoucheth it by Scripture: he tels him, it will be too long to go downe the stayres, and withall teacheth him a neerer way, but to iumpe, or to cast himselfe downe, and to feare no hurt, for the Angels haue charge of him. And euen so he perswadeth men now adayes ; that they need not go downe faire and softly, in feare and trembling, but to deferre all till their dying houre, and then commend themselves to God, and throw themselves vpon Gods mercy, and that fiery Chariot that tooke vp *Elias*, shall come and fetch vp them ; or else, an Angell shall carry them vp, let them be sure they shall haue no harme, for they bee Gods darlings, and God doth so dote on them, that hee will not suffer them in any

any case to receiue the least hurt that may be.

If euer the deuill came in his likenesse, it was here. In the first of *Sam.* 28, 18. he came but in the guise of a Prophet: so that in stead of saying, *Is Saul among the Prophets?* it might haue beene said; What, is the deuill among the Prophets? But here he hath vsed himselfe so cunningly, that if euer he was transformed into an *Angell of light*, here it is verified, *1 Cor.* 11, 14. For he commeth here like a white deuill, or like a Diuine; he comes with a Psalter in his hand, and turnes to the place, and shewes our Sauour the *91. Psalme, verse 11, 12.* Wherein first we are to note, that the deuill readeth *Psalmes*, as well as we, and hath the words of Scripture in his mouth. And *1 Sam.* 28: he counterfeited *Samuel* so right, and vsed the very words that he had vsed, that they could not know him from *Samuel*: so here he counterfeited the voice of *Dauid*, *Acts* 19, 15. This will make vs shake off security, considering that God doth (for our triall) sometime deliuer the aduersarie the key of our Armorie, whereby he is able to hold argument with an Archangell, *Iude* 9. yea, with Christ himselfe, as we see here. How carefull therefore had we need to be, to finde out a fit answer for him? For onely to assault vs doth he read the Scriptures: yea, but not to any good end, but euen thereby to deceiue the simplicitie of men; as heere to make them put their soules in aduenture to the last houre. Hee hath indeed a grace with some vaine youths of the Court, and vngodly Atheists, to set them a scoffing at the the Scripture, as *Esay* 28, 22. But with others, that haue the Scriptures in more high reuerence, hee goeth another way to worke, making it to them the sa-
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uour of death, *Rom. 7, 10.*

The words which he vseth in the name of *Samuel*, he vseth to make *Saul* dispaire : and here hee vseth *Dauids* words to cause presumption, and to make them our bane. And not euerie Scripture : but if there be any Scripture more full of heauenly comfort than another, that of all other will the deuill abuse ; as indeed the *Psalmes* are ; & of all the *Psalmes*, this 91. especially : and in that part, if any one sentence be sweeter than another, that of all other will the deuill abuse. Marke the second verse here cited : *He shall giue his Angels charge ouer thee, to keepe thee in all thy wayes.* These last words the deuill leaues out, because they make not for his purpose. *They shall beare thee in their hands, that thou dash not thy foote against a stone.* And we shall see nothing can be spoken more comfortable : as first, in that it is said, that the Angels haue charge ouer vs in all our wayes, *Exod. 23, 20. Behold I send my Angel before thee, to guide thee in the way ; & to comfort, and confirme vs.* As when *Iacob* was in feare of his brother *Esau*, the Angel met him, *Gen. 32, 1.* and to defend vs in all dangers, and succour vs in all necessities, spreading their wings ouer vs, and pitching their tents about vs. *Psal. 34, 7.* Secondly, this charge not onely concerneth our head and principall members, but also our feet : yea, Gods prouidence reacheth euen to the haire of our head, for they are numbred, *Math. 10, 30.* Thirdly, this charge of theirs is not onely to admonish vs when danger commeth, but they are actually to helpe vs, as it were putting their hands betweene the ground and vs. *Mat. 13, 14.* They shall take the rubs and offences out of our way. Fourthly, this do they not

not of curtesie, as being creatures giuen by nature to loue mankind, but by speciall mandate and charge they are bound to it, and haue a *praeceptum* for it, yea, the very beasts and stones shall be in league with vs.

This *Psalme*, and these verses containing such comfort, hath the Deuill culled to perswade men, that being such sweete children of God, they may venture whether and vpon what they will; for the Angels attend them at an inch. He bids them put the matter in adventure, and then but whistle for an Angell, and they will come at first: he carrieth them vp to the top of the Pinacle, and shewes them their own case in *Annas* and *Herod*; and tels them God will require no more of them, than he did at their hands: and all the way as they go vp, hee singeth them a *Psalme* of the mercies of God: he carrieth them vp with a song, that *Gods mercy is aboue all his workes*, *Psal. 145, 9.* And with *Psal. 103, 8.* *How gracious and long-suffering God is, who rewardeth vs not according to our deserts.* And *Psal. 136.* *That his mercy endureth for euer:* God therefore being so full of mercy, will take all things in good part. But this mercy the deuill tels them of, differeth from the mercy *Dauid* meant. For the mercy *Dauid* speaketh of, is coupled with iudgement, *Psal. 101, 1.* *I will sing mercy and iudgement to thee O Lord:* and *Psal. 85, 10.* *Mercy and truth are met together, iustice and peace haue kissed each other.* Thus I say they shall haue musicke all the way, and if any at the height thinke it a great way downe: no (saith the deuill) you neede but a iumpe from your baptisme into heauen, you shall need no stairs at all.

The end of the fourth Sermon.



THE FIFT SERMON.

Mathew Chap. 4. verse 7.

Jesus said unto him; It is written againe. Thou shalt not tempt the Lord thy God.



Considering that Saint *James* saith Chap. 4. 5. *The Scripture speaketh nothing in vaine:* and that as our Sauour Christ saith, *Iohn 10, 35. No Scripture can be disappointed;* it may seeme strange that the deuill comming armed with *The sword of the Spirit,* (for

so is the word of God termed, *Ephes. 6, 17.*) Christ giues not place, but opposeth himselfe to answer. We see that a message comming in the name of the Lord, this very name abashed *Nehemias*, (*Neh. 6, 10.*) at the first hearing, till he perceiued it was contrary to the law of God, and so came not from him:

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which here we see to be the cause, why Christ doth not yeeld by and by, vpon the hearing of the Word, but sets himselfe to make answer : forsomuch as the word is not of, *Quia dicitur* onely, but *Quia ireditur*, as *Augustine* noteth. If there bee not the mixture of faith with it, (whereof *Paul* speaketh, *Heb-4, 2.*) it is nothing worth. And therefore the bad spirit was nothing abashed or daunted at the hearing of the bare names of *Iesus* and *Paul*, *Act. 19, 15.* but answered, *I know them, but who are ye?* They did not belecue, and therefore could do them no good, but were wound d themselves : glorious names would not serue the turne. So was it here vsed without faith. When the Scripture is here vrged against one, a man would thinke it were not to bee answered by citing another place of Scripture, but by some tradition of the Elders, *Mark. 7, 1.* or some glosse, or other shift ; but we see our Saujour answereth here no other way but by Scripture. Because, the Wolfe comes sometimes disguised in a sheeps skinne, it is no reason that therefore the very sheepe should lay away their fleeces : so here, because the deuill vseth the Word, as the slaying letter, *2 Cor. 3, 6.* or as the sword to kill men with ; it is no reason why Christ may not therefore vse it in his owne defence. Why then (will some say) one of these two inconueniences will follow ; that hereby wee shall thinke the Scripture is of the devils side, aswell as of Christs side, and so diuided ; as in like sort they make a diuision of Christ, when one holds with *Paul*, another with *Apellos*, *1 Cor 1, 13.* No, it is not so, Christ alledgeth not this Scripture in that sort, as one nayle to driue out another : but by way

way of harmonie and exposition, that the one may make plaine the meaning of the other. For, albeit the deuill sheweth himselfe to bee the deuill, in citing that Text so, as might best serue for his purpose: in that, whereas the *Psalme* whereout he taketh it, hath it thus; *That he might keep him in all his wayes*; which words he leaueth out. For if he had cited that, hee could not thereby haue enforced any casting down. For the Angels haue no charge ouer a man, but in his wayes; and from the top of the Pinnacle there was no way, but downe the staires on his feete. He was not (relying on the Angels) to cast himselfe downe with his head forward. But the deuill hath a wrest to make the string sound hye or low, as he list; or if that will not serue, hee hath a racke to stretch them out, as some did Saint *Pauls* Epistiles, *2 Pet. 3, 16*. Hee can set them on the tenters, to proue, that downe the staires, or ouer the battlements, all is one, the Angels shall safe-gard him. Though this (I say) be the deuils corruption, which the late writers haue well spyed: yet Christ (we see) is not willing to take aduantage of that, but vseth a wiser course; for so are we to thinke, that he went the best way to work, that is, the conference of Scripture with Scripture, which Christ here practiseth, and commendeth *vn- to vs*.

In euery Art, all propositions are not of a like certainty, but some be grounds and principles so certaine, as that no exception is to bee taken against them. From them are others deriued, by a consequence called *Deduction*, not so certaine as the other: from these againe others, to the twentieth hand: So

is it in Diuinity. Christ here reduceth the deuils argument and place, to a place most plaine to bee confessed. For the Iewes valewing of the meaning, had to consider, that God fed them with *Manna*, which they knew not, to teach them, that *Man liueth not by bread onely*, Deut. 8, 3. contemning the same: and in Deut. 6, 16. bad them, *They should not tempt their Lord their God*, as in *Messiah*, when they cryed for bread. The Lord curseth him, that maketh flesh his arme, and with-draweth his heart from God, Ier. 17, 5. They sacrificed vnto their yarne, because their portion was plentiful, Abac. 1, 16. Iob condemneth the making *gold our hope*, or the *wedge of gold our confidence*, Chap. 31, 24. As then we must not defie the meanes, attributing all-sufficiency to them: so we may not nullifie them, & thinke too basely of them, but vse them that we tempt not God, according to his word.

Out of these two grounds, may euery question be resolued: for euery proposition must bee proued out of the ground. So that, as wee way not thinke the arme of God to be so shortned, that he cannot helpe without meanes: so are we not to thinke basely of God for ordaining meanes. Secondly, we heard, that the deuils allegation was taken out of the *Psalme*, and one of the most comfortable places of the *Psalme*. Christ by not standing in Disputation about the words and meaning of the Text, commendeth to vs the safest and wisest way to make answer in such like cases. Our Saniour would warne vs, that the 91. *Psal.* is not fit matter for vs to studie on, when wee are on the top of the Pinnacle: he therefore chuseth a place of a contrary kinde, to counterpoise himselfe,
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standing in that fickle place. The *Law* (we know) is a great cooler to *presumption*. If one tamper much with the *Psalmes*, being in case of confidence, hee may make the fire too bigge. Faith is the fire which Christ came to put on the earth, and it is seated betweene two extreames, *Distrust*, and *Presumption*. Distrust is as water to it, which if it be powred on in abundance, it will make it to bee smoaking flaxe, or vtterly quench it. Presumption (on the other side) is a Gunpowder to it, which being throwne into it, it will blow it vp, and make it flye all about the house. Christ was to take heede of ouer-heating his faith. Luther vpon the *Galathians* saith, the 91. *Psalme* is no meete studie for many mens humors in our dayes: they had more neede of a corrosiue, to eat out the soare from the roote and bottome.

Now to the answer, which consisteth of fixe points. First, what it is to tempt God: Secondly, wherein: Thirdly, the manner how: Fourthly, this proposition, *Thou shalt not tempt*: Fifthly, the reason why we may not: Sixtly, though hee be our God, and we on the Pinacle, these be no arguments for vs to presume.

I.

First, whosocuer will not vse such ordinary meanes as God hath appointed, tempteth God: If hee vse extraordinary, (as here the deuill would haue Christ do) when no body went about to thrust him downe, wilfully to haue cast himselfe downe, were great madnesse: or when a man hath a faire paire of staires to go downe by, to call for a *Cherub* to carry him,
or

or for the *winde to fly downe*, *Psalm* 18, 10. were a great wantonneffe.

There is an humor in man, that wee are all giuen vnto by nature; to bee meruailous desirous to try conclusions in matters that are rare and vnknowne vnto them; contemning things common, and to be fond after strange nouelties. It was told them as plaine as could bee, that they should not reserue of the *Manna till morning*, and they needed not to haue reserued it; they had *fresh euery day*: and yet forsooth, they would needs keepe it, if it were but for an experiment sake, to try whither it would stinke or no, *Exod.* 10, 20. And though they were forbidden to gather on the Sabbath day, and on the Eeuen had enough for two dayes, and it was told them *they should finde none*; yet they must needs try. When a thing cannot bee had without great difficultie, it is our manner to haue a vehement longing after it: as when *Dauid* was in a Hold, and the Garrisons of the *Philistims* were in *Bethel*, then being thirsty, no water would serue his turne, but that in *Bethel*, *2 Sam.* 23, 15. But when three mighty men had broken into the host of the *Philistims*, and had brought him of it, he cared not for it.

II.

FOR the second, we are to know, that where neede is (as the Heathen speaketh) there a man may commit himselfe to the prouidence of God, and rely vpon him. For we haue heard, that where the means faile vs, God hath yet in store his foure prerogatiues: therefore when it comes to a dead list (as wee say) then

then to haue a strong confidence in God, is thanke worthy : and it is the practise and propertie of faith, to say boldly with *Abraham* when hee saw nothing present, that euen on the *hill God will provide*, *Gen. 22, 14*. When our enemies are behinde vs, and the red Sea before vs, then to looke for a way through the Sea, and to expect *Manna* out of heauen, and water out of the Rocke, is much worth. So our Sauour, when he and his company were in the desert, where no meat was to be had, fed them miraculously : but being neere to the Towne where they might haue it, he dismissed them. When *Elias* was in distresse, and all meates failed him, then the Angell brought him meate, *1 Kings 19, 6*. When *Hagar* and *Ismael* were in the wildernesse, and the water in the bottle spent, and she in great heauinesse, then God comforted her from heauen, *Gen. 22, 17*. When the *Israelites* were in the desarts, then they had an Angel to lead them, *Exod. 22, 20*. When *Sydrach*, *Mesbach*, and *Abednego*, were cast bound into the fierie Furnace, then God sent them an Angel to be their deliuerer, *Dan. 3, 25*. And so when *Daniel* was throwne into the Lyons den, (not when he put himselfe in) God sent his Angel to stop the Lyons mouth, *Dan. 6, 22*. When we are *deserti in deserto*, and all meanes faile, it is time to trust in God, as *Iob* did. Our conuersation therefore must be without couetousnesse, and we must be content with those things that wee haue : for hee hath said, *He will not faile vs, nor forsake vs*, *Heb. 13, 5*. This is out of the compasse of tempting God, and this is as much as the *Psalmes* could warrant him to looke for. Looke vpon it, and you shall see, that it expresseth

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such dangers, as could not bee prevented by mans care and industrie. As, *from the snare of the hunter, ver. 3.* who vseth to lay it so as wee cannot see it to auoyde it. *Verf. 5.* *Thou shalt not feare the arrow that flyeth by day.* An arrow (we know) will reach a man far off before he bee aware. And so throughout the *Psalme*, they are things out of our defence, therefore they had neede Angels helpe : but when wee haue meanes to helpe our selues, Gods omnipotency is for the time discharged. *Eutychus* that fell out of a window by heauiness of sleepe, was restored to life by *Paule*, *Act. 20, 9.* This then is Christs answer. If their were no stayres, and he must needs go downe, it were a good Scripture to meditate on.

III.

THirdly, as it is a point of Gods power to helpe without meanes : so hath hee in his wisdom appointed meanes : there be degrees, whereby wee ascend to the effect : they are as a paire of stayres. Where these are, we must vse them ; but when hee offereth as a strange signe, it is scrupulous and foolish nicenesse to refuse it. As when God bad *Ahaz* aske a signe, *Esay 7, 21.* and he would not for tempting God, he was too precise, he was but an Hypocrite. *Moses* asked a signe and had it, and God was well pleased with it. And so did *Gedeon* also, to assure himselfe of deliuering *Israel* by him, *Judg. 6. 36.* In great, weighty, and extraordinary callings, it was allowable to request a signe : but, when there is no need, or when there bee otherwise sufficient, as *Mat. 16, 1.* where many miracles were daily done before their eyes,

eyes, and where (though they had neuer so many more) yet they would not haue beleued on him. Such were the Scribes and Pharisees, that for euery trifling occasion, they must haue a signe from heauen. Thus to grate vpon Gods omnipotent prouidence, is saucie malepertnesse. For ordinary matters, there bee ordinary meanes to serue our turnes : and for extraordinary, there be extraordinary wayes and meanes reserued, that we need not let fall our trust in matters corporall. We all confesse there be meanes, as they which *will not worke, may not eate*, 2 *Thef.* 3, 10. In warfare there is no victory to be hoped for, without fight, building of rampiers, and making of darts and shields, 2 *Chron.* 23, 5. onely in spirituall matters we thinke to do well enough, though we neuer put too our endeaour; wee lay all vpon God, and trouble not our selues.

There is but one degree or step in all Christianity; it is no more but out of the Font to leape straight into Heauen; from *Predestination*, wee leape straight to *Glorification* : it is no matter for *Mortification*, there be no such meane degrees. But S. *Paul* tels vs, it is so high, that we had need of a ladder, in which be many steps : inso much, as he puts a [*How shall*] to euery step, *Rom.* 10, 14. *How shall they call on God on whom they haue not beleued? &c.* There must be calling on God, belecuing on him, hearing his word. There must be ordinary meanes; and there is a ladder of practise, as well as of speculation or contemplation, 2 *Pet.* 1, 5, 6 *Ioyne vertue with your faith, and with vertue knowledge, and with knowledge temperance, and so patience, godlinesse, brotherly kindnesse, and loue.*

If these things be in you, you shall not bee idle and fruitlesse in the knowledge of Christ: for hee that hath not these things, is blinde: he goeth blindfold to the wood, and may chance hap beside heauen, or step besides the ladder. A great many say as *Balaam* did, *O let my soule dye the death of the Righteous*: but they care not for liuing the life of the Righteous. He wēt but blindfold, he knew not the Angel that stood with a sword drawne in the way, but would haue gone vpon it, if his Assc had beene so foolish. A great many thinke, that presumption in being secure of their saluation, is good Diuinity. *Balaam* thought he went well, when hee went on the poynt of a naked sword. So, one enuised by the flattery of a harlot, thinkes he goes to a place of great pleasure: but hee goeth as one that goeth to the slaughter, and as a foole to the stockes, *Prou. 7, 22*. Those whom it pleaseth God to haue partakers of his kingdome, he puts them in minde *to remember their Creator in the dayes of their youth, before the euill dayes come*: hee giueth them the grace of timely repentance, and suffereth them not to deferre it till the last cast, and then to thinke, that with the turning of a pin (as it were) they shall with a trice be in heauen, with *Elias* in a whirlewinde. *Augustine* saith, *We may in some cases aduise men to haue great hope that they shall bee saued: but in no case giue them warrant of securitie*. So, in *Ephes. 5, 6*. *This we know, that no whoremonger, nor vncleane person, hath any inheritance in the kingdome of heauen. Let no man deceiue you through vaine words, hee that doth righteousness is righteous, and he that doth vnrighteousnesse, is of the deuill. Iohn 3, 7.*

Now

Now therefore, to neglect the hearing of the word, or when he cometh to heare it, to clap down in his place without desire or mind to beare it away, thereby to be bettered in his life; and without purpose after by meditating on it, to chew it, and to kindle a fire within himselfe, whereby it may be digested, and turned into the substance of the minde: this is to tempt God. So also, to beare a greater countenance, and make more shew of holinesse, than indeed is in one, is to lay a greater yoke on himselfe than he need, as *Acts 15, 10.* is a tempting of God. Againe, hee that sinneth, must looke for euill to follow. *Psal. 91, 10.* He therefore that sinneth, and yet thinketh to escape punishment, tempteth God. They that by often experience haue found, that such and such things haue beene to them occasions of sinning, and yet will presume to vse the same againe, tempts God. And those which set vp their Idols in their heart, and put the stumbling block of iniquity before their face, *Ezech. 14, 3.* and thinke not they sin, such tempt God. He that comes to aske forgiuenesse of God, and will not performe the condition of the Lords prayer, that is, *Forgiue others*, tempts God. Generally, he that seeketh for good of God, and will not preforme that which he is to do; or doth euill, thinking to escape scot-free, without endeavouring to auoyd or resist it, both these tempt God: and to these two, may all other be referred.

IIII.

THe fourth is, we must not at all tempt God at no hand: wee must not thinke but God is able to
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bring water euen out of a rocke, *Numb. 20, 11.* when there is nothing but rockes and stones: but when we may hope to finde it, we must dig for it. So when the soile will beare corne, we must till it. When *Elisba* was in a little village, not able to defend him from the *Assyrians*, he had chariots and horses of fire to defend him, *2 King. 6, 17.* but when he was in *Samarina*, (a strong walled Citie) then when the King of *Israel* sent to fetch his head, hee said to those which were with him, *Shut the doore, verse 32.* Christ in the Wildernesse miraculously feed many: in the Citie he sent his Disciples to buy meate, as *John 4, 8.* In the beginning, when the Gospell was published, there wanted sufficient men for the purpose: the Apostles had the power, as appeareth *Acts 8, 29.* that on whomsoever they layd hands, he receiued the holy Ghost, & was straight able and meete to preach the Gospell: but after, euery man to his study, *1 Tim. 4, 5. These things exercise, &c.* We see, that notwithstanding *Paul* was told by an Angel that there should be no losse of any mans life in the ship, yet he caused the Mariners to cut the ropes, and to cast Anchor, *Acts 27. 23, 24, 29, 30, 31, 32.* Nay, when some would haue gone out by boate, he would not let them: so here Christ answereth, that howsoever Angels attend on him, he may not tempt God.

V.

NOW follow the reasons why we may not tempt God. There be two sorts of tempting: the one, by ignorance; the other by vnbeliefe. It is the manner of Surgeons, when they are to dresse a wound,

wound, and know not how farre, nor which way it goeth, to rent it : In the same manner is God (after the manner of men) said to tempt vs, sometimes to proue what is in our hearts, and whither wee will keepe his commandements, *Deut. 6, 2.* as he did the *Israelites* tortie yeeres. To this end he both *made them hungry*, and *fed them with Manna.* We sometimes tempt God, as if the arme of his power had receiued a wound, or his eye a hurt ; as if he could not helpe or discern our wants as well as before, because he brings vs not water out of the rocke, *Num. 20, 10.* but such miracles now are not agreeing with his wil, which content vs. *He will haue mercy on whom hee will haue mercy, Rom. 9, 19.* And we must not despise the riches of his bounteousnesse, and patience, and long suffering, which leadeth to repentance, *Rom. 2, 4.* The Lords hand is not shortened, that he cannot saue ; nor his eare heauie, that it cannot heare : because hee doth not reprove vs, we thinke him like vs, *Psal. 50, 19.* When God holds his peace, we thinke his tongue is cut : but *I will not alwayes hold my peace*, saith God, *Mal. 2, 1.* But how shall I know this, say men now adaies : as *Zacharias* knew his wife was with child, *Luk. 1, 18.* who (when hee would not beleue the Angel that told him so, but would needs haue a signe, was stricken dumb. Behold thou shalt be duub till the day. Here is a signe for incredulitie : hee had beene as good haue beleueed without a signe.

The second kinde of tempting, proceedeth of ouer-much familiarity, when as we thinke wee may be bold with God, and that he will take it in good part, and therefore we will put him to it, (as we say :)

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we will try both him and his Angels, what mettle is in them, and what they can do. We are to thinke vpon the name of God, as of a heauie and weightie thing, that is not vpon euery small occasion to be taken vp and remoued. We are not to accompt it as a feather, that we may lightly trosse vp and downe at our pleasure : and euen so are we to esteeme of the mercy of God. It is not to be aduocated vpon euery vaine trifle, for that were to vse God as we are wont to vse our iuglers. Come on, let vs see what you can do, shew vs a miracle, say they, *Exod. 7, 11.* So *Herod* desired to see *Christ*, that he might see some miracle of him, as in *Luke 13, 8.* It is a heauy case when men stand thus affected toward God : when afterwards, in *Luke 22, 64.* they *blindfolded him, & bad him reade who stricke him.* We our selues would not be so vsed, we could not endure to see our friends vsed so : how much lesse ought wee to vse God in that manner : especially, that attribute, quality, or property of God, which of all others, he would haue to be most magnified, that is, his mercy ? He must needs take it very hainously to see that abused, since (of all the rest) he makes most accompt of it. Howsoeuer he could be content to serue, yet would hee not be a seruant to our sinnes in any case, *Esay 43, 24.* especially not to be made a pack-horse (if I may so say) for our sinnes, to lay load on, euen till his backe ake. He saith, *Amos 2, 13.* that *he is prest vnder vs, as a cart is prest that is vnder sheaues.* Let vs not make a dung-cart of Gods mercie, let vs forbear him that seruice of all other.

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VI.

THe sixt is, that none of these *Dominum Deum tuum*, neither *Lord*, nor *God*, nor that he is thine, are fit arguments to proue, that we may presume vpon him. The deuill belike had perceiued, that there was some acquaintance betweene Christ and God, and peradventure had said vnto him; You may bee bold with him, and with his Angels. What? he is your Father, and (as *Casars* daughter answered) that though he forget himselfe to be *Cesar*, yet doe not you forget to be his sonne. No saith Christ, these be no good arguments to make one presume. As for *Dominus* we will all grant (I am sure) there is small matter of presumption in that. In *Deus* there may be some more colour: but yet very little. It is no good dealing with one that is mightier than our selues, least he happen not to take it in good part, but fall to earnest, and so we feele the smart. We were not best to make sport with *Sampson*, least he pull the house about our eares, and so make vs pay dearly for our pastime. *Paul* saith, *Do we prouoke the Lord to anger? Are we stronger than he?* 1 Cor. 10, 22. If wee will needs tempt, we were best tempt with our matches. There is no dealing with fire, for it will burne all that toucheth it, *Heb.* 1, 7. his Angels and Ministers are a flame of fire: but *Heb.* 12, 29. it is said, *Our God is euen a consuming fire*. Indeed, if he were like *Dagon*, the *Philistims* god, hee might be set vp and taken downe, and we might breake his necke and hands at our pleasure: but being the strong and mighty God of hoasts, we were best take heed how we deale with him.

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Tuum, what say we to that? An vngracious childe might make that an argument of presumption: but whoso euer is of any good nature, will make it an argument of the contrary. *Isaac* was *Jacobs* father, but was *Jacob* more bold to abuse him for that? No, but rather more timorous, *Gen. 27.* *My father* (saith he) *may chance feele me; and so I shall seeme to him a mocker, and so bring a curse on me, and not a blessing.* Is God mercifull? yea truly, *Mercy is with thee*, but *that thou maist be feared*, *Psal. 130. 4.* We may not abuse his mercy, as to sin, that grace may abound, *Rom. 6. 1.* Is he bountifull and long suffering? We must therefore the more feare to displease him. When the Pharisees tempted him, and would aduenture their soules in seeking a signe, it is said, *Math. 8. 11.* *Christ sighed: and why did he sigh? Because God sware in his wrath, that they should neuer enter into his rest, whose fathers tempted him in the wildernesse.* *Psal. 95.* What rest? He doth not meane the rest in the Land of *Canaan* onely, but that which shall be in the kingdome of God. *Heb. 3. 10.* These two temptations of the diuell, may fitly be compared to those two rockes, betweene which *Jonathan* was to passe, which are said, *1 Sam. 14. 4.* to be sharpe. One is called *Borez*, which signifieth dirt; the other *Seneb*, which signifieth a bramble, or some sharpe pricke; betweene which, he and his Armor-bearer were faine to clamber vp, *ver. 13.* Betweene two such rockes lyeth our way, that is, *Presumption*, and *Desperation*: therefore blessed is he that so loueth God, that he can be content to creepe on hands and feete to him.

The end of the fift Sermon.



THE SIXT SERMON.

Math. Chap. 4. verses 8,9.

Againe, the Deuill taketh him vp into an exceeding high Mountaine, and sheweth him all the kingdomes of the world, and the glory of them.

And saith vnto him : All these things will I giue thee, if thou wilt fall downe and worship me.



At the first ouerthrow, wee had the first *Againe* : and when Christ ouerthrew him then also, yet would not the deuill leaue then neither, but he commeth with his second *Againe*: he comes *Againe*, and *Againe*. The first *Againe*, was an argument of his courage and stomack: this second, is an argument of his importunitie. The first repulse could not driue him away, nor the second neither; no, nor this third for altogether :

for *Luke* saith, *He departed for a season, Luke 4, 13.* So that as *Christ* saith, *Iohn 16, 16.* *After awhile ye shall see me, and after awhile you shall not see me :* so saith the deuill also, *After awhile you shall not see me, and againe after awhile you shall see me.* Which teacheth vs this lesson; that it is not enough to haue preuailed against his temptations twice or thrice, and so become secure; but wee are alway to stand vpon our guard, knowing how the deuill will successiue, eue-ry turning of a hand, be with vs; and that while wee liue, we shall neuer be at rest with him: or if hee tempt vs not, we shall be in as bad or worse case. For so long as the Lord left other Nations among the *Israelites* to proue them by, and to be prickles to their sides, it went well enough with them, *Iudg. 3, 1.* but when they began to liue in some security (hauing for the most part subdued them) then grew they to mutuall dissention. It is the greatest temptation, to bee without temptation. Therefore *Paul* had the messenger of *Sathan* to buffet him, *2 Cor. 12, 7* for then follo-ues the pressing of God by prayers. But whether we ioyne hands with *Sathan*, or resist him, we shall be sure he will set vpon vs, and try by faire meanes what he can do; or if we say nay, yet in the end hee will weary vs, as *Dalila* did *Sampson*, *Iudg. 16, 16.* who because she was importunate, his soule was pained to the death, and then he told her: or if we will be obstinate in reiecting his temptations, giuing him at the first a peremptory refusall; then he will go another way to worke, as to imagine some deuise against vs, and smite vs with the tongue, *Ier. 18, 18.* he will be rough with vs. If none of these will preuaile, he will per-

perswade vs, we must be like other men, and that is as profitable or pleasant to vs, and then say *Samuel* what he can, we will haue a King, 1 *Sam.* 8, 19. And when we haue yeelded once, then goes hee to fetch company, and takes vnto him seuen worse spirits than himselfe, *Luke* 11, 26. So the last state of that man is worse than the first. Giue but an inch, and he will take an Ell: if he can get in but an arme, he will make shift to shoue in his whole body. As we see, if the point of a nayle haue once made entrie, the rest will soone in. We see an example of his encroaching euen in *Dauid*, 2 *Sam.* 11, 4. after hee had once made him commit adultery by some meane degrees with *Bethsheba*, see how he drawes him on from one wickednesse to another. She was with child, her husband being in the seruice of God and the King, was by the King murthered to hide her shame, and satisfie his lust. So did he draw on *Peter*; first, he made him follow aloofe off; secondly, flatly to deny Christ; thirdly, to forswear him; and fourthly, to curse himselfe if he knew him.

The *Hebrew* Writers note, that the Devils name *Belzebub*, signifieth a great flesh Flie, or a master Flie; flap him away neuer so often, he will still flye thether againe. So the deuill will neuer cease molesting vs, till the smoaking flaxe bee quite quenched, and the brused reed cleane broken, *Esay* 42, 3. First, he twists certaine small threds together, and so makes a little cord of vanity, to draw vs vnto him: afterward with a cart-rope or cable of iniquity, he seekes to binde vs fast vnto him for starting; either by the vice of lust, or of enuy, or at least couetousnesse. But if all

should faile, pride is sure to hold; *Oh Lord, I thanke thee, I am not like such and such, nor like this Publicane* (a degree further,) *nor like this Pharisee, Luke 18, 11.* This may be a good caueat vnto vs, that we stand alway vpon our guard, and that we be sure that wee make strong resistance in the beginning, and breake it (if we can) while it is but a whip-cord. And to vse the like policie in a good matter, that the King of *Egypt* did in a bad; who tooke order that euery male childe should be killed, to keepe the *Israelites* downe betimes: and against the succession of temptation, to entertaine the succession of prayer.

Now to the matter. The Deuill deales as with a Citie. In the first, he tels him he must be famished, except he can turne stones into bread. Secondly, he comes to make a traine of Scripture to intrap him. Now he comes to the ordinary meanes of dealing, that is; when men striue about any thing, and both parties are loath to yeeld, there will be some parley of composition and sharing betweene them. So here, the deuill seeing that hee cannot ouer-throw his faith, offereth him to compound: and (on his part) he is content to giue Christ all the Kingdomes of the world, if our Sauour (for his part) will but fall downe, and worship him. The deuill before came disguised in the shape of a male-content, as that Christ should be in such hunger. Next, he came in the habit of a Diuine, and that very demurely, with his Psalter in his hand. Now he comes in all his Royalty, like the Prince of this world, as he is so called, *John 4, 30.* He doth not stand pedling with Christ, but goes roundly and frankely to worke: hee offers
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all that he hath, (and that is no small matter) to bring Christ but to one sinne, that so he might ouer-throw all mankind. He comes no more now with *Siflius Dei es*: for that we see is here left, he would not haue him thinke on it: he would haue him now, *filius seculi*. This is called by *S. Paul*, the bewitching temptati- on, whereby men become so foolish, as that after they haue begun in the spirit, they will end in the flesh, *Gal. 3, 3*. Where the deuill cannot preuayle, either by our owne concupiscence, or by his enticings. he will see what he can do with his Dragons taile, and by that meanes (say the Fathers) he did more hurt, than by the other. Secondly, his taile is said to draw downe the third part of the starres of heauen, and to cast them to the earth, *Apoc. 12, 4*.

We are here to consider: First, the preparation that the deuill makes, by taking him vp to an *high hill*, to make the offer, *vers. 8*. Secondly, the Temptati- on it selfe, *vers. 9*. Thirdly, our Sauours answer, and the shield he opposeth to it, *vers. 10*. Fourthly, the issue of the conflict, the victorie, *vers. 11*. In the first we are to consider: first, the deuils method: se- condly, the place and ground: thirdly, his policie, in not onely telling what he would giue; but in shew- ing thereof: fourthly, the things themselues which he offers, which are two; *the kingdome of the earth, and the glory thereof*.

I.

First, of his method. *Ephes 4, 14*. we are warned not to be wauering, *and carried about with euery winde of doctrine, by the deceit and craftinesse of men, whereby they*

they lye in waite to deceiue. Craftinesse and deceit then, be the instruments which the deuill vseth; hee brings Christ from the Wildernesse to the Temple, and from the Temple to the Mountaine, to destroy the Temple, which Mountaine is prosperity. So in aduersitie wee vow to God, that we will serue him; but after helpe, we breake it.

II.

SEcondly, the lyfts where this temptation was vsed, was the *Mountaine*. The reason why hee chose this place rather than any other, is the fitnessse of it, in regard of the prospect. The wildernesse (we know) was a melancholy place, and in no wise fit for this temptation, so, neither was the Pinnacle: for besides that it might haue hindred the working of this temptation, being the Pinnacle of the Temple; the prospect was not good enough. For though it were high, yet there were diuers hils about *Ierusalem*, which would haue hindred the sight of many things. And though *Sion* were a Mountaine, yet in respect of Mount *Hermion*, and *Lybanus*, it is said to be a little one, *Psal.* 42, 6. And *Psal.* 68, 16. *Basan* is said to be the great Hill. Therefore as good chuse a conuenient hill, both for height and neerenesse, where he might behold the whole Land of *Canaan*, *Deut.* 32, 49. So here the deuill chose an exceeding high Mountaine, where a high minde might best take view and contemplate: such, where his horizon might be as spacious as was possible, and where his sight might not be hindered by any meane object.

Third-

THirdly, he sets before his eyes, *all the kingdomes of the earth*. There is nothing so soone entised and led away, as the eye: it is the Broker betweene the heart, and all wicked lusts that bee in the world. And therefore it was great folly in *Hezechias*, to shew his robes and treasure, *Esay 39, 2.* as hee was told by the Prophet: it stirred vp such coales of desire in them that saw them, as could not bee quenched, till they had fetcht away all that he had, and all that his Ancestors had laid vp euen till that day. It is the wise dome that is vsed now adayes, when men would haue one thing for another, to shew the thing they would so exchange: as the buyer sheweth his money, and the seller his wares in the best manner that he can, each to entice the other (by the eye) to the desire of the heart. It is the devils ancient sleight, hee would not go about to perswade the matter in words, till hee might withall present the thing to the eye. So he dealt with *Eue*, *Gen. 3, 6.* First, he shewed her how pleasant the fruite was, and the woman saw it. So the cause of the deluge was, *Gen. 6, 2.* that *the sonnes of God saw the beautie of the daughters of men*. *Achabs* seeing of *Naboths* vineyard, *1 King. 21, 2.* for that it lay neere his house, was the cause of all the mischief that followed. This same foolish vanity of apparell, (whereof I haue giuen so often warning out of this place,) comes from hence: *I saw a fine Babilonish garment, and desiring it, I tooke it*, saith *Achan*, *Iosua. 7, 11.* So the seeing of the bribe, blindeth the eyes of the Iudge, *Deut. 16, 19.* So still the sight of the eye, allureth the heart to desire. The

Heathen man therefore wished, that vertue and honesty might as well be seene with bodily eyes : for then he thinketh, that *Admirabiles amores excitarent suo*. So if we could as well see that which God hath for vs, as that the deuill here offereth vs : we would not regard the deuils largesse. *Moses* and the other Patriarchs saw him which is inuisible, which had provided a better thing for them : *therefore he refused to be called the sonne of Pharaohs daughter, Heb. 11, 27. and to enioy the pleasure of sinne*. But you are not so to take it, as though it were a thing simply ill to behold such things, or to looke on a cup-boord of plate, or to stand on a Pinacle, it is dangerous, but no sinne; especially, it is vnfit for an vnstayed and an vngouerned eye. Therefore *Lot* and his wife were forbidden to looke backe at the destruction of *Sodome*, *Gen. 19, 17*. To *Abraham* it was left at large, without any restraint; for that he was a man of better ruled affections. For as there must be one without, to take view and to entice : so must there be one within, to hearken to it, and to condescend. Be sure of that within, that it be vpright; and then thou maist the better looke with that which is without. But euer be warie, for the tinder of thy nature will soone take fire. *Iob* said Chap. 31, 1. *He made a covenant with his eyes: why then should he thinke on a maid? and that he had not beene deceined by a woman, vers 9. and that his heart had not walked after his eye, vers 7. Paul knew how to vse want, and how to vse abundance or plentie, how pouertie: both to be full, and to be hungry: he had stayed affections, Phil. 4, 12.*

O *Mnia Regna.* This was no small offer, but euen all the wealth and honour that may be : two such things as are most vehemently desired of all men. So that as *Ierome* saith, *Pra auri sacra fama nihil sacrum.* The desire thereof also is so vn-satiabie, that it is like the droppe ; which, the more liquor is ministred to it, the more it thirsteth ; it is perpetuall and vn-naturall. The lesse time a man hath to liue, and so needs the lesse ; the more he couets to abound. These two do neuer waxe old ; of all vices, gray haire do neuer grow on these. This is the baite the deuill laid for Christ, and layes for youth, and mindes lasciuiously giuen, he laies a baite on liue flesh ; to cholericke natures, hee ministreth matters that may encrease their wrath ; for melancholie, he laies baies of enuy : and so for euery one, according to their naturall inclinations and humours, such baies as may entice them soonest. Which if he can get them once to swallow his hooke that is within, it will hold them sure enough, and by his line hee will draw them to him when he list ; so that hee cares not to let them play with the line : then though hee go to twentie Sermons, it is no matter : with an Apple he caught *Adam* and *Eue*, and all their posterity. Well, wee must be as children, weaned from this world, though it bring weeping with it. *Psal.* 131, 2. *Gen.* 27, 38. When *Eue* was Lady and Mistresse of all the world ; yet, because there was a Godship, a higher degree than hers, she was not content. Princes, because they can go no higher by any earthly dignity, aspire to be Gods, and so would bee accounted ; as was said to

Herod, that it was the voyce of God, and not of man. But, as they that are aboue, can abide to haue no equals, but will be alone by themselues; so they that be below can abide no superiour. As when *Saul* was chosen by lot from amongst the *Israelites*, to be King ouer them, some wicked men said, *There is a goodly wise King: nay, I would I were King, I would they might come to me for Iustice*, 1 *Sam.* 10, 27. 2 *Sam.* 15, 4. Euery one hath this conceit of himselfe, that hee is worthier to beare rule, than they which are in authority: not so much as the silly Fur-bush, but it thought it selfe a fit person to make a King, *Iudg.* 9, 15. and the Thistle would haue the Cedars daughter married to his sonne, 1 *King.* 14, 9. The Spider, a silly poysonfull thing, will yet be in the top of the Kings Pallaces. *Prou.* 30, 28. The Gourd starts vp in one night, and was gone in the next, *Ion.* 4, 6. Goodly *Zebedeus* wife, could finde no lesse thing to aske of Christ, for her two sonnes, that came the last day from the cart; but that the one might sit at Christs right hand, and the other at the left in his kingdome, *Math.* 20, 20. *Balaam* could neuer thinke his Ass went halfe fast enough, when he rode towards pre-ferment, *Num.* 22, 17. The Disciples also longed for the kingdome of *Israel* to be restored.

The diuell did not shew all his kingdome to *Saul*, when hee was comming from keeping his fathers sheepe, 1 *Sam.* 9, 24. and *Samuel* feasted him: nor after *Saul* was cholen King, 11, 5. and he followed his cattell: Neither did he shew them to the King, bidden to *Abisols* sheep-shearing, 2 *Sam.* 13, 24. nor at such times as Princes withdraw themselues to be private,

Dan.

Dan. 6, 18. But he shewes them at such times as they are in their greatest glory and ruffe, when kingdoms were growne to the top of iollitie and Maiefty, as the kingdome of *Israel* was in *Salomons* time: and chooseth such a time, as when they were in most triumph and pompe, as they were wont to be at the day of the Kings birth or inauguration, *Hosea 7, 5. Cant. 3, 11.* or at a Coronation, or at the receiuing of Ambassadors; or at the entreaining of forreine States, as when the Queene of *Saba* was in *Salomons* Court, *1 King. 10.* To conclude, he sheweth them not when they are in base estate, but when they are in greatest pompe, *Acts 25, 23.*

NOW come we to the second point: to wit, the Temptation it selfe: *En haec omnia tibi dabo, verse 9.* Having prepared Christs minde (as hee thought) by shewing him that he would giue him: now hee comes in with a short and pithie Oration; [*All this will I giue thee.*] Here thou seest all thou canst wish for; without thee shall no man lift vp his hand or his foot in all *Egypt*, as *Pharaoh* said to *Ioseph*, *Gen. 41, 44.* so as he might make all Captaines, and giue to euery one field and vineyards, *1 Sam. 22, 7.* that he might say to euery one what he list; *Speakest thou to me? Seest thou not that I haue power to crucifie thee, or to let thee go? Iohn 19, 10.* that his fauour might raise a man so high, as *Haman* was exalted aboue all the Princes, *Heb. 3, 1.* and his disfaueur, or the least word of his mouth quite ouerthrow him, as *Haman* was, *verse 7, 8.* by picking some small quarrell against

him. But this is not all neither: for the same garish apparell, wherein many do delight, is containd vnder this *Hec omnia*: Not onely embroydered with gold, but euen gold it selfe, and smells of the finest scent, *Psal. 45. 8. and 9.* And as for the delights of the flesh, if he can see any that delight him better than other: it is no more than with *David, 2 Sam. 11, 4.* to send for her, and haue her, she was straight at his command. Neither must any say, it was vnlawfull: no, not *Iohn Baptist*, if he loue his head, *Mark. 6, 17.* He may command what he list; if any gaine say it, he may dispatch him out of the way: for hee may kill and wound whom he list, *Dan. 5, 19.* Hee may command all mens tongues, *2 Sam. 14, 10.* that they dare not once open their mouth to speake against him. Nay, he shall haue all mens tongues and pens ready to extoll all that he doth, and say; *The King is like an Angell of God, 2 Sam. 19.* or that it is the voyce of God, and not of man, *Act. 12, 22.* Why, then to haue all mens hands, feet, bodies, faces, tongues, and pens: this may bee well said *All*, to haue not onely one kingdome, but all: to haue all the power and glory of those kingdomes: here is euen all the kingdome, the power, and the glory. He comes not after a pelting manner, he shewes himselfe a franke chapman: he saith not, that *Godlinesse is great gaine, and a minde content with his lot, 1 Tim. 6, 6.* and wils him to be content with food and raiment, ver. 8. He comes not with *illa*, which we shall not once behold, till another world come; and whether there be any such or no, many doubt. He shewes him a mount that may bee touched, *Heb. 12, 18.* he comes with *hac*, that is, with
readie

ready money in his hand : he not onely offers, but stakes downe : And whereas God saith, that in the sweat of our fore-head we shall eat our bread, Gen. 3. 19. the Diuell requires no such thing. This is a donation, *Hac omnia dabo*. What say ye now? Shal Christ take it, or no?

The Heathen man saith, If a man be to violate his faith for any thing, it is for a kingdome. Christ hath here offered him all kingdomes, a very enticing bayt : but is there neuer a hooke hidden vnder it? The woman was fine and braue, and had a cup of gold in her hand, but it was full of abomination, *Apos. 17, 14*. So here, for all these faire shewes, if you will gaine any thing by the deuill, you must worship him ; that is the condition annexed to the grant, it is no absolute gift, the deuill is not so kinde, as to part from all that for nothing. It is such a gift as the Lawyers call *Excambium*, that is, Exchange : I will giue you this, if you will giue me that. But yet one would thinke it a very large offer, to giue so great a lieu for so small a seruice ; it is but a little externall reuerence, the bowing of the knee, you may (notwithstanding) in heart thinke what ye list. Well, we may thinke there was somewhat in it, that the deuill offered so much for so little, and yet Christ refused it. Indeed Christ had great reason to refuse it : for hee should haue beene a looser by the bargaine. I will stand to it, he had beene better to haue yeelded to either of the two former temptations, than to this : hee should full deerely haue bought all his kingdomes, hee had beene better to haue cast himselfe downe from the Pinnacle. For that which the deuill
here

here demandeth in lieu, is as much worth, as both the glory of God, and the redemption of man. Of his glory, God saith, *That he will not give it to another, Esay 42, 8.* If to no other, then not to the deuill of all other. And therefore the Angel would not haue a burnt offering offered to him, but to God, *Judg. 13, 16.* The Angell would not let *John* fall downe and worship him, but bad him worship God, *Reuel. 19, 10.* For hee knew that God was very iealous of his honour, & stood precisely vpon that point. If he would not impart this honour with the Angels, much lesse would hee with the deuill: for there are degrees in idolatry, *Rom. 1, 23.* It is not so ill to turne the glory of God into the image of a man, as into birds and beasts.

Secondly, if we looke into the desire that he had to satisfie his ancient enuy, by the destruction of mankind: wee must needs commend the deuils wit, in making such a bargaine. It had been the best peny-worth that euer was bought. For if we marke how Christ rateth one onely soule, we may see, how he that to gaine all the kingdomes of the world, shall loose his owne soule, *Math. 16, 26.* makes but a foolish bargaine. Then what rate shall be made of all mens soules, if one bee worth kingdomes; all which had beene lost, if Christ had consented to that which the deuill here requireth: for then hee could not haue said, *I restored that which I tooke not, Psal. 69, 4.* By his death he paid the price for the sinnes of the whole World; he should then haue had a score of his owne to haue payd, and his death could haue beene sufficient but for himselfe onely. If he had fallen downe,
and

and worshipped him : he could no haue sayd, *That the Prince of this world had nothing to say against him,* *Iohn 14,3.*

Now let vs apply this to our selues.

BVt wee will peraduenture say, the deuill neuer made vs any such offer ; and therefore what needs any admonishment in this behalfe ? But I answer, though the deuill come not in person to vs, as he did to Christ, yet hee comes by his instruments. When *Balaac* sent to *Balaam*, to come and curse the *Israelites*, and promised him great rewards, *Numb. 22,17.* it was not *Balaacks* messengers that spake, but the deuill vsed them as instruments to speake. So when *Simon Magus* would haue bought the holy Ghost with money ; the Diuell there in tempted the Apostles with Symonie, *Simon* was but the trunke, through which the deuill spake, *Acts 8.*

Againe, there be some that will say, they were neuer tempted with Kingdomes: it may well be, for it needs not, when lesse will serue. It was Christ onely, that was thus tempted : in him lay a heroicall mind, that could not bee allured with small matters. But with vs it is nothing so, we esteeme farre more basely of our selues : wee set our wares at a very easie price, he may buy vs euen dagger cheape, as we say : he neede neuer carry vs so high as the Mount, the Pinnacle is high enough; yea, the lowest steeple in all the Towne would serue the turne. Or let him but carry vs to the Leads or gutters of our owne houses, nay,

let vs but stand in our window, or in our doores; if he will giue vs but so much as we can there see, hee will tempt vs throughly, we will accept it, and thanke him too. He shall not neede to come to vs with kingdomes, one kingdome is too much, what say ye to halfe a one? *Marke* 6, 23. No, will the diuell say, I will giue ye halfe of one? If hee would come to vs but with thirtie pence, *Math* 26, 15. I am afraid many of vs would play *Iudas*. Nay, lesse than so would buy a great sort, euen handfuls of barley, and peeccs of bread, *Ezec.* 13, 19. and *Prou.* 28, 21. Yea, some will not stick to buy and sell the poore for a payre of shooes, as *Amos* speaketh, Chap. 8, 6.

When he commeth then to tempt vs, he may abate a great deale of this that he offers Christ; hee may strike out *Omnia*, and *Hac* too, & in stead thereof put in *Hoc*, and say; Holde, ye shall haue this to worship me, I will giue ye no more; I feare me wee will make short worke, and take it, *Hoc aliquid*, a matter of halfe a crowne or ten groates, a paire of shooes, or some such trifle, will bring vs on our knees to the deuill. Is there a pretie commodity to be had? It makes no matter for breaking faith and promise. This is that that makes the deuill so good a husband and thriftie, and to go neere hand: what neede he giue more, when so little will serue? Whereas, if we will stand hucking with him, wee might get a great deale more.

In this temptation (as in the former) there is both fire to consume our faith, and a dart to wound our consciences. The fire is the motion of discontent, that God is either a poore God, not able sufficiently
to

to reward those that serue him : or else an vnkinde God, that will not reward the duties that are performed by those that serue him. By this we come to say: *who is the Almighty, that we should serue him? Iob 21, 15.* The wicked are they that prosper and encrease in riches. *I haue cleansed my heart in vaine, for daily haue I been punished, Psal. 73, 12.* Then this dart makes vs weary of well doing; and then followes, that we will serue the deuill. Being discontent with Gods seruice, we vndertake the seruice of his enimie: he requireth nothing but a little falling downe, and then if *Simon* shall come, and require any vnlawfull thing at our hands, we are ready (with *Iudas*) to meete with him, and say; *What will ye giue me, and I will do it? Math. 26, 15.* though it be to the betraying of Christ. The Deuill here opens his meaning in this Temptation plainly, (*that he would haue him fall downe and worship him*) with a bare and bold face: before, hee came disguised, and spake in Parables. His meaning is not when he saith *Dabo*, to giue them; but to barter or exchange one thing for another. It is no gift, but a flat bargaine: men vse not to account it a gift, except it be without rendring backe either money or seruice. If he render here seruice backe, he may well thinke I haue sold my soule for *Hoc aliquid*, *Math. 16, 76.* He may thinke, as *Esa* sold his birth-right for a messe of pottage, *Heb. 12, 16.* so hath hee sold his soule, his birth-right, and freedome: for we were all bought with a price, *1 Cor. 7, 23.* the same great high Priest redcemed vs all with his blood. No sinnes are so carefully to bee taken heede of, as these, that haue annexed to adoration, donation: hee hath *Malum*

with a ioynter. If he should haue cast himselfe downe from the Pinacle, here is all he should haue had: they would haue talkt of it, & haue wondred a while at it.

Well, we must be thus perswaded, that God is as well able and willing to reward vs for any seruice, as the Deuill, and better too. It is hee indeede that reigneth ouer the kingdomes of men, *Dan. 5, 21.* and placeth in them w^{om} pleaseth him: but when hee giueth or disposeth, he giueth indeed freely, exacting nothing backe againe, vnlesse it be such things, as hee were to haue without any such gift: such things as are due of meere right, with out any stipulation or hyre.

Am. 1, 5. The Diuels *Dabo*, is, as Offices & Parsonages are giuen amongst vs; that is, as vsually sold as horses in *Smithfield*. But if wee could be content to giue indeed, let that heroicall minde that was in *Abraham* be in vs, *Gen. 14, 23.* that as hee would not take any thing of *Melchisedech*, so we will not be a shoo-lacher the richer by the deuill. If he offer to

make vs wealthy, let vs answere

him; *Pecunia tua tecum*

pereat.

The end of the sixt Sermon.



THE SEVENTH SERMON.

Math. Chap. 4. verses 10, 11.

*Then Iesus saith vnto him; Get thee hence be-
hinde me Sathan: for it is written, Thou shalt
worship the Lord thy God, and him onely
shalt thou serue.*

*Then the deuill leaueth him, and behold the An-
gels came, and ministred vnto him.*



He answering of this Temp-
tation, if some had had the
answering of it, would haue
beene *facto*, by the doing of
the thing that the deuill re-
quired: and not in words,
standing vpon termes in di-
sputation. Insomuch, as they
would neuer haue cared for

a cushion to kneele on; but haue fallen downe
straight on their very faces, and haue thanked him
too. If Balaak should say vnto one of them, *I will*

promote thee to great honour, Numb. 22, 17. an Angel standing in the way, should not hinder them from going. The manner of flesh and blood is in cases of preferment to respect nothing that may bring them out of their conceiued hope or desire thereof: and therefore whatsoever it is that stands in their way, be it neuer so holy, downe it shall for hast, to make the way neereft. In regard of this, one brother respects not another. When *Ioseph* had had a dreame of his brethren, and told it them, all brotherly affection was laid aside, *Gen. 37, 5.* The sonne and subiect *Absolon*, forgetteth his duty as to his father, and allegiance as to his Prince, seeking his life, *2 Sam. 16, 11.* The mother of *Ahaziah*, *Athalia*, when shee saw her sonne dead, makes no more adoe, but destroyes al the Kings seed, *2 King. 11, 1.* *Iehu* makes no bones, nor is abashed at the sight of heapes of dead mens heads, of Kings sonnes that hee had caused to bee slaine, but addes more murthers to them, *2 King. 10, 8.* What's a basket full of heads to a Kingdome? And *Herod* stacke not to kill all the male-borne children in *Bethlehem*, *Math. 2, 16.* So that *Gregory* might well say, *Ambitio est vita, cui etiam innocentes nocent*, such is the vehement desire of a kingdome. So that a great many would haue made no scruple at the matter, neither would they haue counted it a temptation, but good counsell: Neither would so haue cut vp *Peter* as Christ did, to bid him go behinde him, and turne their backs on him; but they would rather haue turnd their backs to God, and their faces after *Sathan*, *Ier. 2, 27.* *1 Tim. 5, 15.* And indeede it must needs be, that either our Sauour was vnwise in refusing

thing so good an offer, or else the World (in these daies) is in a wrong byas.

Our Sauour (we see) doth not onely refuse the thing, but also giues him hard words, for making the offer and motion. For hee doth not onely confute him here, by saying, *Scriptum est*: but he addes words of bitter reprehension, saying; *Auoyd Sathan*. Hee might haue giuen faire words, as he did before: but here he seemeth to haue left his patience. The reason why he was more hot in this, than in the former, is: for that this toucheth the glory of God, and the redemption of mankinde: the former Temptations touched but himselfe in particular, as the turning of stones into bread, but for miracle: and the casting himselfe downe, was but to try God, what care hee had of him. But this so much toucheth the glory of God, as he can hold no longer. Also, his longing to redeeme man, caused the same. Neither did he onely answer the deuill so; but when his blessed Apostle, who meant friendly to him, moued him to the like matter, he rebuked him sharply:

Two causes there are, wherein Christ is very earnest; one in counsell ministred to him, tending to the impairing of Gods glory; the other in practises, tending to the impairing of Gods Church, *Iohn 2, 15*. there he was not only vehement in words; but made a whippe to scourge them out. And so in the old Testament, it is said of Moses, *Numb. 12, 3*. *That he was a meeke man, aboue all the men of the earth*: yet when he came to a case of Idolatrie, *Exod. 32, 19*. it is said, *He threw the Tables out of his hands, and brake them*. And so farre did he loose his naturall affection to his people

ple and Country men, that he caused a great number of them to be slaine. And so in a case of the Church, when *Corah* rebelled, *Numb. 16, 15.* then *Moses* waxed very angry: for *Glory be to God on high, and peace on earth,* is the Angels-song and ioy, and the deuils griefe: as on the other side, the dishonour of God, and dissention of the Church, is the deuils ioy, and griefe of the Angels.

Now, besides that he doth in words rebuke him sharply, hee doth no lesse in gesture also; as by turning his backe vpon him, (as it is most like he did, in saying, *Anoyd Satan:*) which is such a despightful disgrace, as if that one should offer vs the like, we would take it in very great disdain. Which is to vs an instruction, that as there is a time, when we are to keep the deuill before vs, and to haue our eye still vpon him, and his weapon or temptation, for feare least vna-uares he might do vs some hurt: so is there a place, a time, and a sinne, that we are to turne our backs on, and not once to looke at his temptation. In affliction, patience is to be tried; there resist the Deuill, stand to him, and he will flie from ye, *Iam. 4, 7.* Here we are to set the Deuill before vs. But in a case of lust, or filthy desire, then do ye fly from him, *1 Cor. 6, 18.* So in *2 Tim. 2, 22.* we are exhorted to flye from the lusts of youth, and to follow iustice: there is no standing to gaze backe on the deuill, and his temptations.

Now to the answer: *Scriptum est.*

THe disputing or deciding of the Deuils Title: that is, whether the Kingdomes of the earth were

were his to giue or no, Christ stands not vpon; nor vpon this, whether the deuill were a man of his word or no. Indeed, it might well haue beene doubted, whether the deuill be as good as his word: his promises are not *Tea* and *Amen*, as the promises of God are. We may take example by *Eue*, to whom he promised, that if they did eate of the forbidden fruite, that they should be like Gods; but were they so indeede, after they had eaten? No, but like the beasts that perish. And as true it is, that the Kingdomes are his. If the Kingdome of *Israel* had beene at his disposition, we may be sure *Dauid* should neuer haue beene King; as well appeareth by the troubles hee raised against him. No, nor *Hezekias* neither, of all other he would neuer choose such. We may see his good will in *Iob* Chap. 2, 7. hee could not onely be content to spoyle him of all that he had, but also hee must afflict his body: and so vpon the *Gergashites* hogges, *Math. 8, 30*.

The Kingdomes are none of his, but they are committed to him in some sort to dispose, as himselfe saith, *Luke 4, 6*. He hath (as it were) an Aduowson of them, to present vnto them; but yet, not as he there saith, to giue to whom he list, but to whom he is permitted. God must first put all that *Iob* hath in his hands, or else he can do nothing. *Abimelech*, *Iudg. 9*. and *Herod*, *Mat. 2*. came to their Kingdomes by the deuils Patent, they be the deuils Officers. So we see daily in our daies, that he bestowes Offices, and presents to Churches. So that as *Brentius* saith, Many haue *Panem quotidianum*, that cannot come by *Danobis*: they come not to it by Gods gift: yet all the

interest that the deuill hath, is but to present *Probae
vita caritatem*. As therefore it may be true, that in some
sort they may be giuen him: so yet, not to dispose at
he will. It is God onely that can say so, for his
onely they are absolutely. *The earth is the Lords, and
all the fulnesse thereof, the round world, and all that dwell
therein, Psal. 24, 1.* It is he (the most high God) that
diuided to the Nations their inheritance, *Deut. 32,
8. By him Kings reigne, and Princes haue dominion,
Prou. 8, 15.* He brought *Nebuchadnezzar* to know,
*That the most high God bare rule ouer the Kingdomes of
men, Dan. 5, 21.* He indeede may well say, *Cui volu-
ero, doea*: and to whomsoever God giueth, he giueth
liberally, and reproveth no man. *Iam. 1, 5.* The deuill
(we see) exacteth more than the thing is worth, and
straineth the benefit of his grant with vniust coun-
tants. But Christ goes not about to answer the de-
uill that way: but by flying to the Scriptures, as to
his surest hold. Therefore *Dauid* prayes, that his
mind may bee enclined to Gods Law, and not to
Couetousnesse, *Psal. 119, 36.* For there is a medicine
for euery disease, and power as well against this
Temptation of Couetousnesse, as against the former:
the Law of God can as well keepe a man from Co-
uetousnesse, as from Desperation: *Heaven and earth
shall passe, but no one iote of this.* Let therefore *Hec
omnia* giue place to *Scriptum est*: marry *Omnia illa*,
which both we now enioy, and which are layd vp
for vs hereafter, are come to by *Scriptum est*. So
that *Omnia hec* is not all we must care for; there be
things to come (besides these things which wee lay
hands on) farre more precious. Though here be all
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the Kingdomes of the earth: yet they are said, to be shewed in the twinkling of an eye, so cannot the other Kingdome of exceeding glory. All the power of all the Princes on the earth, haue not power ouer one silly soule to destroy it, *Math. 10, 28*. All the glory of them, is called but a great big fanne, or pompe, *Acts 25, 23*. Salomon was the most glorious Prince that euer was, yet he was not cloathed like a Lilly, *Mat. 6, 29*. Nor all the Lillies in the field, nor Starres in heauen, nor the Sunne and Moone it selfe, are comparable to one soule.

The Scripture whereby Christ answereth the deuill, is in *Deut. 16, 13*. *Thou shalt feare the Lord thy God, and serue him*. If any fantastickall spirit oppose it selfe against *Moses*, let it be accursed. There is in this answer two things set downe; *worship*, and *service*: both which are due to God onely. Couetousnesse enderth in Idolatry, and fitly is so termed: if Christ had beene couetously minded, then hee must needs haue fallen downe and worshipped the Deuill, for Couetousnesse and Idolatry being ioyned together, wee would not haue parted from so great a benefit. Christ hath heere changed a word, which the *Septuaginta* Translator hath; which signifieth, a seruice with an open testimony. So that, wiil ye know if a man do b lecue? *Hee beleeueth vnto righteousness with the heart, that with the mouth confesseth a saluation*, *Rom. 10, 10*. Such as glorifie God as well in their members, as in their spirit, *1 Cor. 6, 20*. As *S. James* saith of Faith, *Shew mee thy faith by thy workes*: so may it be said of feare. You say you haue feare, can you shew me your feare? If it be not a dead feare, it

is to be seene : as *Dan. 3, 5*. it must be shewed by falling downe, and worshipping. The seruant that feared, fell downe and besought his master, *Matt. 18, 26*. Do you feare? then where is the outward reuerence? The inward affection must appeare by the outward action: Religion is outward, as well as inward, *1 Kings 19, 18*.

There be two wayes whereby we may haue trafique with the deuill, either of both will serue his turne: first, homage: secondly, seruice of the body; and both these doth God require, euen when we are in the darke, or in our chamber, *Ezech. 8, 12*. Indeepe might the deuill say, this Mountaine is very open; but how say ye? will ye be content closely in a corner to worship me? If ye will not weare my cognifance on your fore-head, yet yee may take my marke in your hand; then shutting your hand, no body can perceiue it. If ye will not take the marke, yet take the number of the Beasts name, that is, *six hundred three-score and six*, *Apoc. 13, 17, 18*. Will ye do none of these? What then? Will ye serue me? *Rom. 16, 18*. Thus ye see what glorious termes hee vseth: but if one should seeme to do one of these on curtesie, hee will not be content till he do it of duty.

Now let vs see first what it is to worship. It is that which *Cornelius* did to *Peter*, he met him, fell downe at his feet, and worshipped him, *Acts 10, 25*. And that which *Iohn* did to the Angell; that is, he fell downe before his feet to worship him, *Apoc. 19, 10*. It is, when one on the knees doth a bodily worship.

ship. I will shew it you in *Dauids*, words : for I cannot tell it ye better. When *Michol* scoffed at *Dauid*, for being bare-headed before the Arke, he saith; *I will be more vile than thus, and will be low in mine owne sight, 2 Sam. 6, 22.* A man can neuer be too reuerent to God: we thinke it a great disgrace and debasing of our selues, if we vse any bodily worship to God. It may be said to them, as it was to him, that feared to do too much reuerence to *Cesar*; *Hic homo times timere Casarem.* Our religion and *Cultus* must be vncovered, and a bare-faced religion: wee would not vse to come before a meane Prince, as we do before the King of Kings, and Lord of Lords, euen the God of heauen and earth. The foure and twenty Elders fell downe before him that sate on the Throne, and worshipped him that liueth for euer, and cast their crownes before his Throne. The wandring eye must learne to bee fastened on him, *Luke 4, 20.* and the worke of iustice and peace, *Esay 32, 17.* the worship of the knees to bow, *Ephes. 3, 14.* and kneele before the Lord their Maker, *Psal. 95, 6.* Our feet are to come before his face: *For the Lord is a great God, and a great King aboue all Gods, Psal. 95, 2, 3.* *Iacob*, though hee were not able to stand, or kneele: yet (because hee would vse some corporall seruice) leaned vpon his staffe, & worshipped God, as appeareth, *Gen. 49, 33.* and *Heb. 11, 21.* This must be done as duty due vnto God, and in regard of those that be strangers.

Secondly, what it is to *Serne*. This is to bow the Soule, as the other is to bow the body. For the

King to serue and speake kindly to the people, that they may serue him for euer after, *1 King. 12, 7.* is not the seruice he meaneth, nor to do all that the King commands, *2 Sam. 15, 15.* For God must be about all: and of whomsoever a man is overcome, to him he is in bondage, *2 Pet. 2, 19.* Wee must serue God with our sacrifices, but not with our sinnes, nor weary him with our iniquities, *Esay 43, 23.* We may not make a dung cart of him, to load him with our sinne and filth, *Amos 2, 13.* and when he comes againe, to haue as much more for him.

[*Onely.*] The Deuill himselfe would grant, that God is to bee serued, his meaning was, that a man might serue God, and him too: but Christ saith, *God onely.* But it may be said, this word [*Onely*] is not in the Scripture whence Christ citeth this sentence, and so Christ hath added to the word of God: Indeed, in *Deut. 6, 13.* *Alone* is not, but in the next verse it is said, *Do not follow after other gods,* which is in effect, *God onely.*

The Papists aske, where we finde *Onely* in iustification by faith? Indeed we do not finde it, but wee do finde, that by faith and nothing else we are iustified, *Rom. 3, 28.* and so we may well collect it, by faith onely. *By grace we are saved through faith: and that not of our selues, it is the gift of God, Ephes. 2, 7.* And on this warrant haue many of the Ancient Fathers been bold, to adde the word *Onely*: as *Origen* vpon *Rom. 3, 28.* *Hilarie* vpon *Math. 8.* and diuers others say, *Faith onely iustificieth.*

God is onely to be worshipped and serued, and none besides him. *Zephaniah* prophceieth against them

them that serue the hoste of heauen vpon the house
top, and sweare by *Malcham*, *Zeph. 1, 5*. But *Jacob*
sware by the feare of his father *I/aa*: and it is said,
They feared the Lord, and serued their Idols also, Gen.
32, 53. 2 Kings 17, 41. It is the property of *Arons*
rod, that being turned into a Serpent, if the Magici-
ans turne theirs also into Serpents, *Arons* will deu-
uoure the rest, *Exod. 7, 15*. Bring the Arke into the
Temple of *Dagon*, *Dagon* will fall downe and breake
his face, and though it were lifted vp againe, yet it
fell downe againe, *1 Sam. 5, 3*. The stories beare
witness, that the gods of the *Hebrewes* would not
come into *Panthe*. *Samuel* bad the people, if they
were come againe to the Lord with all their hearts, to put
away their strange gods from amongst them, *1 Sam. 7, 4*.
If there were any other (beside him) that were able
to helpe vp, wee might haue some reason to serue o-
ther: but since it is he that must helpe vs in all neces-
sities, we must worship him alone: otherwise, when
we pray to him, he may send vs to the gods which wee
haue chosen to serue for our helpe, *Iudg. 10, 14*. If we
could finde an equall, or a better then God, we had
some reason to make him a partner in his worship:
but if none be worthy once to be named with him,
(so farre is all beneath him,) wee shall offer him too
much disgrace and iniury in so doing. It is an emba-
sing of gold to haue any other metall ioynd with
it: yea, though it be siluer: the sonne (saith *Malachi*,
Chap. 1, 6.) honoureth his father, and the seruant his
Lord: if I be your father, where is your honour which you
do me? if your Lord, where is your reuerence? Whether
we account of God, as of our Lord and master: or
wher-

whether wee take him for a father, a man can haue but one father, except he be a bastard, *Esay 2, 14.* and so be *Filius Populi*: if for a husband, not two husbands, for he is a iealous God, and cannot abide that. *No man can serue two masters; but he must loue the one, and despise the other; no man can loue God and Mammon.*

Verse II. *Then the Deuill left him.*

Blessed is the man (saith *Iames*, Chap. 1, 12.) that endureth temptation: for when he is tried, he shall receiue the crowne of life. Christ hath endured the temptation, now followes the blessing. *Iacob* would not let the Angel depart (with whom he stroued,) before he had blessed him, *Gen. 32, 26.* *Iob* (after his afflictions) receiued his twofold blessing, *Iob 42.* the woman of *Canaan* first heareth her selfe accounted a dogge: but at last she heard, *Fiat tibi.* *Paul* was first buffeted by the pricke of the flesh: and after heard, *My grace is sufficient for thee.* So heere at last, when the Deuill saw it was bootlesse to stay any longer, there was no good by him to be done, he leaues our Sauour: But yet hee went not away willingly of himselfe, but was sent away with an *Auant.* Which is a comfort to vs, to thinke we stand not at the deuils curtesie, and that he shall not attempt vs so long as he list, for God hath the deuill in a chaine, *Apoc. 20, 2.* and will not suffer him to tempt vs aboue our strength, *1 Cor. 10, 13.* For the rod of the wicked shall not rest on the lot of the righteous, least the righteous put forth their

their hand to wickednesse, Psal. 125, 3. To haue the deuill not to come to vs is a great fauour; but to haue him come, and goe away conquered, is exceeding mercy. For tribulation brings patience, and patience experience, and experience hope, and hope makes not ashamed, Rom. 5, 4. As God said of Iob, 2, 3. Hast thou marked my seruant Iob, who keepeth still his integritie?

And behold, the Angels came, and ministered vnto him.

AND as Luke saith, Chap. 15, 10. *There is ioy with the Angels in heauen, vpon the conuersion of every sinner. For we are made a spectacle vnto men and Angels, 1 Cor. 4, 9. Before God are said to stand, ten thousand Angels, Dan. 7, 10. and to minister before him. He hath a greater preheminence, but we are also here-in partakers of the diuine nature, 2 Pet. 1, 4. either because we are fed by Angels, as Elias was, 1 King. 19, 5. or defended by them, or watched of them. But saith Esay, Chap. 18, 18. He that beleeueth, makes not hast. Christ was not hasty, but stayed Gods good time: he would not make his owne bread, but stayed till the Angels ministered vnto him. Then there appeared an Angel to comfort him, Luke, 22, 43. This wisdom must wee learne by holding our tongue, Iob 33, 33. otherwise one of these two extremes shall we come to: either, *Extremum luctus gaudium occupat*: or *Extrema gaudij luctus occupat*, saith Bernard, Luke 16, 25.*

The world is like Iael, who meets Sisera, Iudg. 4, 19. and entertaines him at first very friendly, shee
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allures

allures him to her and giues him drinke, and laies him
 downe : but so soone as he was asleepe, she smites a
 naile into his temples : The world beginnes with
 milke, and ends with a hammer. But our Sauours
 meaning is cleane contrary. The world first vtereth
good wine ; and when men haue well drunke, then that
which is worst, Iohn 2, 10. But Christ hath kept backe
 the good wine till now, Chap. 2, 9. Mathew saith, Chap.
 13, v. 14. *The Son of man shall send forth his Angels, and*
they shall gather out of his kingdome, all things that of-
fend, and them which do iniquity : and shall cast the into
a furnace of fire, where shall be weeping and gnashing of
teeth : Then shall the iust shine as the Sunne, in the
kingdome of their Father. Our Sauours method is, to
 giue bitter first, and sweet afterward. Wherefore
 we are to wish, that here wee may suffer
 affliction, that we may after bee
 Crowned by him.

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